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The Luther League
REVIEW

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WILLIAM J. DUCKER, Editor

JOSEPH W. FREASE, Business Manager

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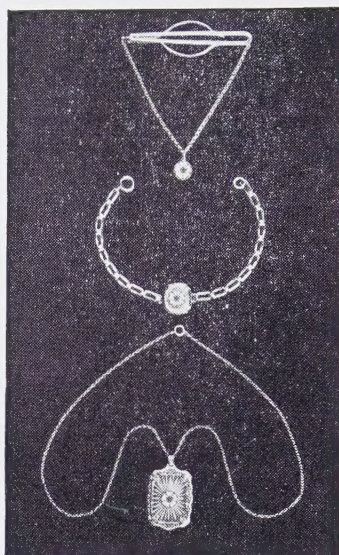
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A New Angle on Confirmation

That is literally what our cover picture gives. Customarily only the officiating pastor sees it from this angle. So here's a new slant on a familiar subject—Confirmation.

Most of us have knelt where these young folk kneel—at God's altar in Confirmation there to receive the Prayer of Blessing at the hands of a faithful and consecrated pastor. However, we could not see ourselves. Ours was the view Godward. Let's take a new angle on it—the view usward.

When there we knelt we received something. Certain privileges were extended to us. But before the privileges came our promises. What did we promise? How have we kept our promises?

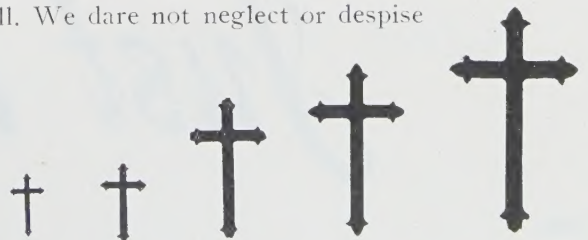
First, each of us promised to "renounce, to turn *our* backs on, to be done with, every evil thing and every evil way." Thenceforth there was to be "*no* willing allegiance to the personal spirit at the source of all evil, *no* willing participation in evil aims and plans and deeds, *no* willing compromise with evil motives and methods."

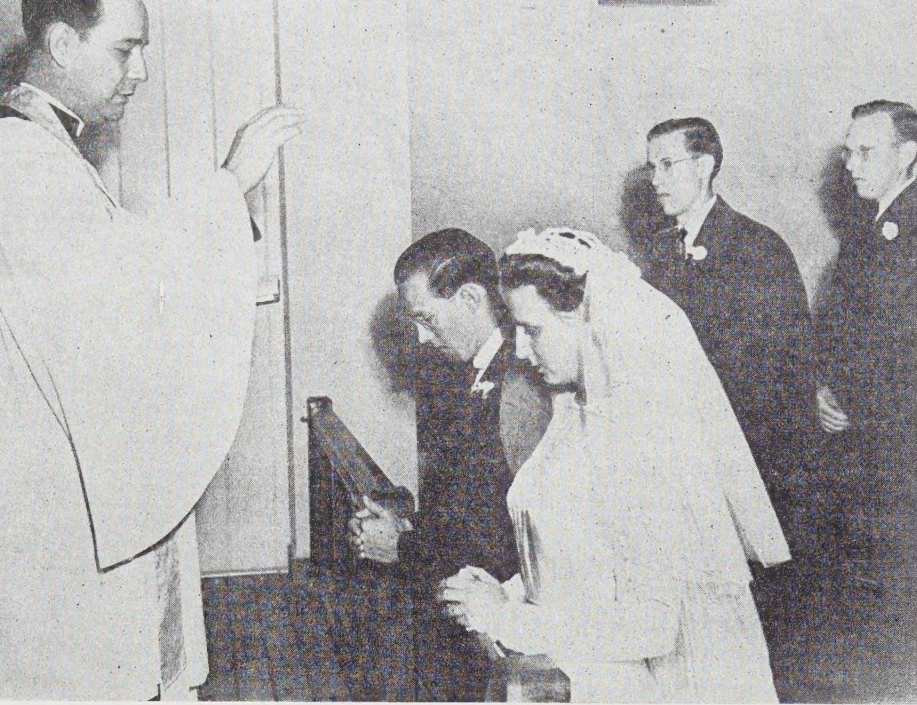
Second, each of us promised "to trust God, to commit *ourselves* to His keeping, to rely always on His power and mercy and guidance, to remain in His fellowship, to walk in His way, and to look forward to eternal life with Him."

Third, each of us promised "to be loyal to *our* Church—the Church that had watched over *us*, instructed *us*, led *us* in the way of salvation, brought *us* God's gifts, and blessed *us*." We promised to "take *our* place in it, keep pure its faith, use its divine helps for *our* spiritual life, seek its fellowship, support its efforts, share in its service to the world, and in all these be faithful."

Each of us should ask himself, Have I kept my promises? Whatever the answer we can give truthfully, the fact is that if we are to make good on our promises we shall find that availing ourselves of our privileges is of invaluable aid to us in doing so.

It is our privilege to "commune daily with God in prayer, to read His Word for guidance, to find joy in the fellowship of the Church, regularly to meet *our* Lord at His Table, to accept His promise of forgiveness and eternal life." Exceedingly precious privileges are they all. We dare not neglect or despise any of them.





"The Lord God . . . sanctify and bless you."

IN THE previous article we reached the pinnacle of the wedding service when the minister said, "I pronounce them man and wife". This indeed was the high and holy moment. And then he continued with the solemn words, "What God hath joined together, let not man put asunder". You might say, "Well, we are married now; let's go." It would not be proper to leave at once. The wedding service detains the married couple a few moments longer for very important reasons.

Before the recessional, the newly married pair kneels before the altar to receive God's blessing upon their marriage. On their knees! It is the very first act they take together as man and wife! How very appropriate! They kneel before their heavenly Father, the Author of their love, the Founder of marriage. Their knees are bent in humility before Him who has just united them in marriage. Thus they acknowledge their need for His help in the great adventure ahead of them. In the awe of humility, they kneel in prayer, as Dorothy Gurney expressed it in the hymn:

"O Perfect Love, all human thought transcending,
Lowly we kneel in prayer before the throne,
That theirs may be the love which knows no ending,
Whom Thou forevermore dost join in one."

Starting your married life on your knees is the only way to begin. It is the beginning of a habit that will sustain you through your married life. Many a time in the future you will need to get on your knees because of troubles and problems. The weight of the marriage cross will force you to your knees. Remember that the wedding service assures you that "our Gracious Father in Heaven doth not forsake His children in an estate so holy and acceptable to Him, but is

This is the sixth in a series of articles on "The Meaning of Marriage", an interpretation of the Lutheran wedding service as found in the Common Service Book.

ever present with His abundant blessing." He is an ever-present Help in trouble. Here is a truth you should underscore and write with capital letters: There is no marriage problem too great, none that cannot be solved if both parties together go to God on their knees in prayer. Dr. Norman Vincent Peale gave similar advice to a young woman who was on the verge of getting a divorce. She came to him for help. He told her, "Pray with your husband. Go home and get him to kneel down and pray with you." She complained that was impossible, and would not promise to do it. But the next day she returned a different person. She explained how she approached the subject and added, "Why, it was wonderful, unbelievable! We got down on our knees as wedding when we were first married, and we talked to God like a couple of children, and all the trouble seemed to melt away all at once."

On bended knees, then, the couple receives this blessing: "**The Lord God who created our first parents and sanctified their union in marriage: sanctify, and bless you, that ye may please Him both in body and soul, and live together in holy love until life's end. Amen.**" Surely they need this blessing as they face an unknown future together. What lies ahead? Only God knows. It may be better, and again it may be worse. They hope that it may be "better". If it is "worse", then they will need His blessing in terms of strength to bear cheerfully whatever comes.

Study the above words of the blessing. The God who blesses you is the one who created the first couple and blessed their union in marriage. What He did for Adam and Eve, He will do for you. God sanctifies and blesses you. "Sanctify" means to make holy, clean and pure. As you become holy in life and spirit, God accordingly is able to bless you. For what purpose of His blessing is so that you may please Him both in body and soul and live together in holy love for life.

At this point in the service the Lord's Supper may be administered to the bride and groom. You may ask, why do you mention the Holy Communion in connection with a wedding?

Just Before The

when the wedding service does not include it? One of the reasons for the Sacrament's not being a part of the wedding service is, the Lord's Supper must always be optional and not obligatory. The Sacrament cannot be placed in the service as a part of it, in the sense that to get married you would have to receive the Holy Supper. To be worthy to receive the Sacrament, you must desire it, have a hunger and a thirst for its blessings. It can never be pushed on you. Another reason for its not being included in the service is that there are times when it would not be appropriate. Sometimes a Christian marries a non-Christian. In such a case, the Holy Communion could not be administered to both. The Lord's Supper is administered only when the couple of Protestant faith, ideally Lutheran, asks the pastor to administer it.

You may ask then, why is not the Communion received more often by young people when they get married? One answer is, many young people do not know they may receive it at that time. If they do know, many do not realize the particular significance of the Communion at the time of marriage. Another answer is, they are afraid that having the Communion will make the service too long. They usually want the service to be as short as possible. A recent wedding with the Communion was timed, and it was over in twelve minutes! Others do not ask for the Communion because it puts too much religion into the wedding. They want to get married and not go to a church service.

I recommend the Lord's Supper at weddings. Why? The Communion at your wedding will bring you the same blessing it always does—the forgiveness of your sins. Since marriage will begin a new life with new privileges and greater responsibilities for you, you will want to make a clean break with the past. The past must not endanger the future. The past in your lives can mar the future. Old sins may come up and cause trouble. The memory of former loves may haunt you. Things done in other courtships were better forgotten and forgiven. The best way to get rid of the past is to seek God's forgiveness and to be as-

sured of His forgiveness in the Sacrament. When you leave the church together having been forgiven, you can face the future with confidence and hope. You start your married life clean and fresh and forgiven. There is no better way to begin.

Moreover, the Lord's Supper at your wedding will bring you another blessing. Through it you will be united most intimately with Christ. Having just been united as man and wife, you

will be united with Christ by means of the Holy Communion. The two persons become one in Christ. And so you go out of the church with the utmost confidence that God is with you both. Regardless of the future, you are not afraid, because you know without a doubt, that Christ is walking with you. That relationship with Him is renewed each time you receive the Lord's Supper in the future.

(Continued on Page 32)



A Frequent Scene Just After The Recessional

A. DEVANEY, INC.

Recessional

By John R. Brokhoff



Woman, in native village, winnowing rice
Liberia, Africa

"L. T. I."

What?

Where?

By REV. LOUIS T. BOWERS
Missionary to Liberia

THE "Where?" question is easy. This is a report from Liberia, Africa to the Luther League of America. A few years ago the League generously gave more than \$10,000 to construct buildings for a school in Liberia. The Mission voted to start a wholly new school, a much needed school for training Christian leaders for the Lutheran Church in Liberia. The name of the school was to be "The Lutheran Training Institute", more generally called L. T. I.

Last March L. T. I. officially began. But not in the gift buildings, of course. Leaguers get used to seeing huge buildings, like the Pentagon building in Washington, erected in record time. That is the American way. But Liberia isn't America. There is only one motor highway into the interior of the Liberian jungle and it doesn't yet reach Kpolopele station where the new school is to be permanently located. There are no beasts of burden in Liberia either. Imagine building with brick and cement and lumber when every tool and every bag of cement must be carried on the backs of men. There is no sawmill or lumber yard, either. Every timber and board must be sawed out of logs by hand on the spot. Similarly the bricks must be made and burned with hand machinery. Even for a keg of nails two native men must toil up and down hill, and through streams to their waist, carrying that 100-pound burden for 15 miles from the end of the road. Some job, isn't it?

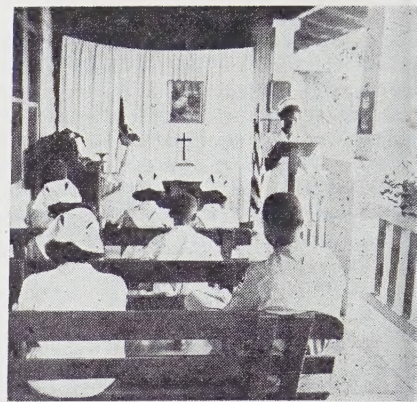
And who will do the work? Natives of the jungle don't know how to use a hammer or plane. School boys get some training while in the mission. But few and far between are the experts. It requires a missionary builder. Now remember that good builders who can get union wages in America aren't all of them going to volunteer

to go far away to Liberia to face tropical disease and loneliness and receive a missionary's salary. That takes real Christian stuff. Maybe the spirit of the Luther League will cause some to volunteer as builders or doctors. Besides all this, there has been a war since 1941 when the League funds were deposited with the mission in Liberia. So you see why the buildings aren't ready.

Right now Builder Paul Lewis is busy preparing lumber and brick, busy getting cement and nails and tools and roofing to the spot, busy preparing a living place for his own family while he superintends the large building operation, busy clearing the jungle around the selected spot for the buildings, busy digging sand from the river and hauling it to the spot. Give him a couple of years and you will see some grand pictures of the completed buildings that you paid for.

But we noted above that the school is officially opened. The Lutheran Church in Liberia needs better trained teachers and nurses and evangelists now. There were candidates for the ministry who were ready to study theology. So we began. The school is using the buildings formerly used by the historic Muhlenberg Boys' School. "Where is that school now?" someone may wonder. Well, the boys were all moved across the St. Paul River to inaugurate a co-educational school in cooperation with the equally historic and famous E. V. Day Girls' School. There will be an article about that "Face Lifting" in the Foreign Missionary Magazine, if any Leaguers are curious and want to read the story.

The school opened in March because the official school year in Liberia extends from March to November. This first year there are two theological students and eleven undergraduates.

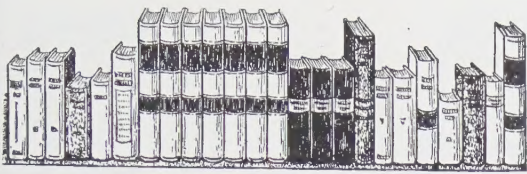


Training School for Nurses and Medical Assistants, PHEBE Hospital, Liberia, Africa. Daily Chapel Service. Missionary Mariann Bunker, R.N., at Organ; Missionary Pauline Ziegler, R.N., leading devotions.

This first year every student will get just the one-year course. That is just to get the ball rolling. Next year the theological candidates will get three years training. The under graduates will be allowed to take a four year course which will be the equivalent of high school, only they will get lots of Bible and Catechism and Christian Ethics and leadership courses in their high school curricula. You see, the mission schools only run to eighth grade at present. The students have been begging the mission for high schools. There are only a few other high schools in the whole country. There is only one college. One national minister is a college graduate but the other two at present in Liberia have only completed eighth grade plus three years Bible and theology study. Graduate nurses in Phebe Hospital only have had eighth grade education plus their three years nursing. Some evangelists haven't even had eighth grade. Only one of the seventeen teachers this year in mission schools had completed high school. L. T. I. will give them a real **Christian** high school training.

Students at L. T. I. this year are every one expecting to serve full time in the growing Lutheran Church in Liberia. Of the eleven undergraduates, 4 will be nurses, 3 teachers, 3 male medical assistants, and one a Bible woman. Students in the future Christian High School course will either be candidates for full time work, or candidates for consecrated lay-leadership in the church. That latter is a worthy goal. Imagine a bank clerk or a carpenter, or a government official who has been dedicated before the Altar in the church to live Christian and who considers his salary as not primarily his own, but mostly the Lord's. He will give whole-heartedly to support the full time evangelists and teachers and ministers.

(Continued on Page 5)



Like to Read?

Here Are Some Recent Good Books

THE INVISIBLE SUN

By MILDRED LEE

(The Westminster Press, Philadelphia, 1946, 307 pages, \$2.50)

Every parish soon presents its personal problems to the new minister, and the Baptist congregation in the small Southern town of Maybury is no exception for John Paul Gregory as he begins his work there. He knew that there would be the "undercurrent of envy, competition, want, and hate." But even more strongly he felt the "country towns" bitter need of leadership that could share the closeness, that could forego leading—and walk step by step and hand in hand with the people." In each of the six churches of his fifteen years of preaching, that was John Paul's desire—to be one with his people.

The Invisible Sun is the story of John Paul's ministry among the people of Maybury. Young, progressive, consecrated, John Paul must first overcome the handicap of his congregation's devoted loyalty to the former retired preacher who retains his residence in the town to which he had given so many years. As John Paul becomes acquainted with his people and their conflicts, the strength and sincerity of his own character are impressed upon the reader. One senses the pangs of longing and deep love as John Paul endeavors to provide comfort and joy for his devoted wife and children. His heartache and despair over the apathy and prejudice in the hot little town are relieved by the thrilling integrity he had inspired in even one youth of Maybury.

Through the quiet personal ministrations, as well as the accepted duties of public demands—even as the story moves to an exciting climax in which John Paul courageously faces a lynching mob—this true pastor strives to teach what he himself believed: "that no man created in God's image was without some of his Creator's good."

Mildred Lee, author of **The Invisible Sun**, is herself the daughter of a Baptist minister who spent much of his life in small towns of the South. From this rich background, she is able to draw a vivid portrayal of the characters in the book, giving a deep in-

sight into their personal lives as they become real for the reader.

This is not a book for particularly enjoyable reading: the seriousness of John Paul Gregory's struggles against the obstacles in society outweighs the lighter incidents; but the story is written with such realism that the reader is given a fuller understanding of and sympathy for just such a ministry, as well as the Negro problem in the South. For this reason, it is to be commended to high school girls and fellows as well as their adults.

—Reviewed by M. Helen Smith

OUR EYES WERE OPENED

By ARNOLD M. MAAHS

Chaplain, Lt. Col., U. S. A.

(Wartburg Press, Columbus, Ohio, 1946, 110 pages)

Chaplain Maahs takes his reader on a revealing journey to beautiful, intriguing New Guinea—"a land of mystery and enchantment." In twelve brief chapters, Chaplain Maahs describes the life of the people of this country which may be considered "the last frontier in the entire world."

It is a revealing description because it brings to sharp relief the actual conditions of the land and the people—the author had personal, intimate contact with both during his tour of duty there with a Fighter Group of the United States Air Forces. Our eyes are opened as Chaplain Maahs flashes before our mind's eye pictures of the beautiful foliage, the plentiful, well-farmed gardens, the mountainous terrain and thick jungles, the quaint, thatched huts, the social customs of the natives—only a generation or two removed from cannibalism. Our hearts are opened as we witness the simple but firm, lasting faith of the Christian natives. It leaves the reader with an appreciation of the need for more workers and greater funds for the mission work in that country.

Lutheran mission work was begun in New Guinea fifty-nine years ago by two men. Today there are 60,000 native Lutherans there. The war had its scarring effect. For nearly three years, the native church functioned without American leadership. Most of the churches and schools were destroyed along with the homes, but the natives have maintained their faith and

are begging for the return of missionaries.

Chaplain Maahs' power of descriptive narrative lends itself to interesting reading, enriched by the several photographs and maps. The book may be recommended to senior high youth and especially to those interested in the Church's outreach through missions. It gives undeniable witness to the transforming power of the Gospel!

—Reviewed by M. Helen Smith

"L. T. I."—WHAT? WHERE?

(Continued from Page 4)

This L. T. I. is to train leaders to lead their own Lutheran Church. Missionaries are always foreigners in any country no matter how well they learn the language and customs. They should always plan their work with a time limit. They need to turn the responsibility over to national leaders and move on to other needy points. But to start a self-supporting, self-governing church they must train leaders.

It takes a lot of training to get good leaders, too. Most of these students come from primitive, native homes in the jungle villages. They have no background of sanitation and science for nursing. They have the background of witchcraft and heathen fetish worship, instead of a praying mother, before they enter the Gospel ministry. Teachers in the mission schools are expected to teach geography and science and history of places and things utterly strange to them. Back in the villages where they will work for the Church there are many temptations. Chiefs and parents will want them to join heathen sacrifices, or take several wives, or bring them plenty of money even if they cheat. Few people will really help them to live straight. Their training must be good and their faith in Jesus Christ very strong, or they will quickly fail.

When the new buildings are ready at Kpolope, the training job will be done even better and the students will live and study in better environment. And now you know at least enough to answer the questions of "Where?" and "What?", of the Lutheran Training Institute.



HELLO! And 'tis glad that we are to see you on this fine blustery March day! We have been digging into the pigeonholes of our desk, filling orders and answering letters for several hours, and it will be a pleasant change just to chat either briefly or at length with you.

Our Book-of-the-Month-Club

A great many of the letters concern the new Luther League Book-of-the-Month Club, (details of which appeared in the February issue of the **Luther League Review**) and the now non-existent Reading Course. Do your Leaguers like the idea of a book club better than the old list business? We hope so, because we do. It is much more fun, for instance, to announce and display two or three new books each month than it is to find a new angle on an old dust-covered volume that was selected months before and may no longer be apropos. Under this new scheme Luther Leaguers are assured that the books they are asked to read are among the latest manuscripts off the press, too. Now a good book which appears at the spring (or fall) book fair need no longer wait until the following year to make its appearance in a recommended list. The idea may cost a League more money—it is always such a temptation to buy every selection advertised by a book club!—but that is a purely personal problem. Actually a League need spend only the usual amount budgeted for its library.

Facts Not Fiction

Speaking of books reminds us of a not-so-current volume we were browsing through last week. Title: "**Lutheran Makers of America**." Author: Ira Oliver Nothstein, D.D. Publisher: The United Lutheran Publication House. It contains a long series of short biographical sketches, and you will be amazed at the number of Lutherans who had a hand in the establishment of the United States—not to mention the wide variety of their interests and abilities. For instance, there is Sarah Austin who, with the ladies of Gloria Dei Lutheran Church in Philadelphia, made the first official flag to receive the salute of a foreign government. It was made soon after Congress passed the resolution adopting the design and was presented to John Paul Jones to hoist on his ship, the **Ranger**. It was so displayed during the first action conducted under the new national emblem, too, in the battle between the **Ranger** and the **Drake**. Later, of course, the same flag flew from the mast of the **Le Bon Homme Richard**, and it now lies in the National Museum in Washington.

Then there was Henry William Stiegel, greatest of our early glass manufacturers, and the first American manufacturer to engage extensively in welfare work among his employees. Every year in June, Zion Lutheran Church in Manheim, Pennsylvania, holds the "Feast of Roses" in memory of Baron Stiegel. When he deeded the land upon which the church is built to the congregation, he stipulated that a rental payment of one red rose be paid each year in June to him, his heirs, and assigns "if the same should be lawfully demanded".

And remember Lewis Wetzel, the famous Indian fighter, hero of those western novels you used to read—maybe still do? (We developed a fondness for him when we read Zane Grey's **Betty Zane**). Lewis Wetzel who could load and fire a rifle while running at full speed and who killed more Indians (it is said) than all of Braddock's Army was a Lutheran, too.

Another of our colorful characters was Peter Hartman who recruited and drilled troops for Washington in New Jersey and later, during the winter at Valley Forge, voluntarily collected and delivered supplies to the Army with his own farm teams. For this he received the personal thanks of Washington and a commission as Major in the Army.

We need not mention that the members of the fabulous family of Muhlenberg are also included, but did you know that Frederick Augustus Conrad was the first Speaker of the United States Congress, or that Dr. Gotthilf Henry Ernestus, who was instrumental in founding Franklin and Marshall College, was its first prexy, or that Henry Augustus Philip was Minister to Austria about President Van Buren's time, or that William Augustus organized and managed St. Luke's Hospital in New York? **Lutheran Makers of America** contains enough material for several topic substitutions—and history was not our favorite subject in either high school or college! But ours is a rich heritage and we should know about it.

Or if you prefer modern personalities, use the article on Marian Anderson in the December 30, 1946, issue of **Time** for a special study on spirituals (developed into a musical program) or on race relations, as keyed by Dr. G. Elson Ruff at the National Convention in Pittsburgh last summer.

More Ideas for March Topics

Dont stick to the program in the Topic Quarterlies if you find it getting deadly. Use a bit of research and in-

(Continued on Page 7)



FROM US TO YOU

APPORTIONMENTS FOR 1947

Northern California	\$ 200.00
Southern California	190.00
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SWAP SHOP

(Continued from Page 6)

genuity—even when you stick to the program as planned and printed. (Nothing makes as dull reading as a dictionary, but words chosen with discrimination from its contents come alive and have meaning.) For example, the first Senior topic for March is entitled, "Is Prayer Scientific?". Why not have a panel discussion on the subject, inviting a science teacher, a minister, a professional man, and a business man to give their opinions and answer questions. Illustrate the poster advertising the program by superimposing a real test tube upon a drawing of praying hands. (There is a small cut on page forty of the **Senior Topics Quarterly** that will do for a pattern if you can not find one elsewhere.)

Then for the "Let's Not Just Talk About Prayer" topic, interview representative people in your community on their attitude toward prayer and make anonymous reports, or do the topic responsively, as a litany. Norman Rockwell's **Post** cover of three old maids gossiping over a cup of tea would be a good catchy picture for the bulletin board announcement. Or, if you have a photographer in your midst, use a pix of some of your own group chewing the rag. Follow that with an ex-serviceman's or a former chaplain's discussion on "Pray! In a Pinch Only" or draw some variations on that theme from **Soldiers of God** (previously recommended as a source book in this column) and call attention to this meeting by pasting pipe cleaner stick figures in prayer poses on accident and war pictures. There! Now you think of something for the topic entitled, "Is There Anything in Prayer", and if you have any exciting inspirations for future topics, do send them in to us for swapping purposes!

• Many of you who are Club Subscribers to **The Review** have been informed of the fact that we can no longer accept a Club list unless you are willing that all copies be mailed to one address.

Most of you have been "swell" in accepting the plan to which we have had to revert. You see the original plan in accepting club subscriptions was on the basis that all copies would go to one person.

• There is one point at which we have some difficulty and from which we may get a "headache" some months ahead. We mention it now with the hope that you will be helpful by writing to us if you do not get your money's worth. The problem is—a number of you are including names of persons whose subscriptions have not yet expired. The only way we can handle the situation is to include the full list in the "Club" and extend the individual subscriptions by the number of months remaining to their credit.

It would be helpful indeed if present subscribers, whose subscriptions have not expired, would not be included in the club list. We are not going to request this. It is just a suggestion. There are too many folks who ought to be reading **The Review** who are not on our list at all. We will do everything we can to keep our records straight.

• We want to express here and now our appreciation to those subscribers who, when something seems to be wrong with things as they are, take time to write us to inquire or remind us to check our records against your records or your memory. Your letters make more work, but they do help us help you.

• We regret the necessity for increasing the subscription rates to all Luther League publications, effective April 1st, but we could not do otherwise. Please refer to page 31 of this issue for a complete listing of the new prices which will apply. Beginning with the April issue they will regularly appear in the masthead—on the inside front cover. Be sure that you are sending the correct amount of money when you send in for subscriptions by checking against that listing.

• We have another request to make of you as a member of the Luther League family. Your organization is a non-profit making society. It is not a commercial institution. You will help us conserve time and money, material resources and personal service, both of which are inadequate for the tremendous task which is to be done, if you will send money or its equivalent when ordering. Do not ask for billing. Your office is not geared for that essentially commercial procedure.

• The same necessity is upon us with respect to all printed materials. The costs have been steadily advancing for the past several years and we have deferred making increases in charges as long as possible. The time has come when we can not do otherwise than increase the charge for all saleable pamphlets. Prices on them will advance as of April 1st. In that issue of **The Luther League Review** there will be a new price list.

Please turn now to your worker's handbook and destroy all old Literature Lists. No list now in circulation will be any good after April 1, 1947.

Serving America on the Move

By The Rev. H. Conrad Hoyer, Executive Secretary

Division of American Missions, National Lutheran Council

"His Church Must Go Where His People Go." To face this challenge, the churches of the National Lutheran Council organized an emergency program to follow the mass movement of people to the great war production centers. The Division of American Missions was assigned the responsibility for the program. Work began in October, 1942.

The War Years

The task was tremendous, for the migration was the greatest in our nation's history. More than one-fourth of our people moved at least once during the war years. Five hundred new communities were built. Many of these were very large. Vanport, Oregon, housed 40,000 people in temporary dwellings. Oak Ridge, Tennessee, and Richland, Washington, were even larger. New temporary communities of 8,000 persons were not uncommon.

In an effort to serve these masses, church visitors from the Lutheran church and from other churches canvassed the housing areas with house to house surveys. People were referred to nearby churches of their choice. In some new communities special programs were arranged to bring the church's ministry to the people; worship services, the Sacraments, youth activities, and a circle of Christian fellowship open to the whole family were arranged. Sunday Schools were common.

Thirty-six trained women workers and sixteen full-time pastors were called into this emergency service by the National Lutheran Council. Interested laity of the communities aided in the work. 185,000 home calls were made, and 800,000 pieces of Christian literature were distributed—all in an effort to serve.

Thirty such emergency worship programs were arranged in wartime communities, with 1,800 souls as the weekly average attendance at these services during 1944-45, 6,000 souls received communion, 600 souls were baptized, and 4,000 sick bed visits were made.

Fifty-six Sunday Schools were established to serve the children in these temporary communities. Some grew rapidly. Richmond, California, had an enrollment of 800 children in Sunday

School after eighteen months of work there, with 445 average attendance for a six-month period. Vacation Bible Schools kept the hands and minds of many youngsters busy "doing and learning". "Chimes-times", weekday story hours, were favorites among many.

Youth clamored for something to do. **Luther Leagues** enrolled thousands. Boy and Girl Scout troops, Campfire Girls, and choirs, for both young and old, helped to renew the Christian spirit among uprooted masses. That same spirit activated the fellowship to be found in the newly-organized Ladies' Aids and Brotherhoods.

After V-J Day

August, 1945, came V-J Day! America was on the move again. War contracts were cancelled in the space of 48 hours. Shipyards reduced their building programs. Millions returned home from war industry centers. Veterans were in civilian clothes again searching for homes. Families living with relatives desired their own homes as soon as possible. One statistical study, based on the migration among 100,000 policyholders of the Lutheran Brotherhood Insurance Company during the year following V-J Day, revealed that 23.6 percent of the policyholders moved during that year and 5.68 percent migrated across state lines.

America moved, yet few of the housing projects actually closed. There were not enough homes for all, and the temporary communities continued to meet the housing demand. Under these circumstances the call to the church to continue its ministry was even more demanding.

Workers continued to canvass housing areas for some of them had almost a complete population turnover. Willow Run, Michigan, once a community which housed war workers particularly, now is inhabited by 2,000 veterans and their families. Half of these veterans are attending the University of Michigan. In all about 20,000 veterans' families are living in the temporary housing projects served by the Division.

At the present time, the ministry of the Division is active in twenty areas. During the past year five of the programs started under the Division have

become permanent missions. They were: Linda Vista, San Diego, California; Bremerton, Washington; Gray Manor and Royal Concrete Homes, Baltimore, Maryland; and Philipsburg, New Jersey. The Liberty Homes, Charleston, South Carolina, and Azura Vista, San Diego, California, projects have become branch programs of the local congregations. Work in the Berry Field housing area in Nashville, Tennessee, started in July.

Postwar Challenge

Federal planning indicates that America is far from a settled nation. Home building programs now proposed will mean the resettlement of ten million people in new homes during the next two years. The emergency veterans' housing program calls for 2,700,000 homes.

Alert to new and greater responsibilities in postwar America, we mobilize to meet the adjustments of tomorrow with a program that will follow people with the message of the Gospel. Attendance at worship services in temporary communities is on the increase. 3,000 children were enrolled in Vacation Bible Schools in these same communities last summer. Bible story hours are increasing in popularity among the youngsters. The ministry to people in housing communities continues and plans are going forward to extend the work into new temporary communities where the need for the church is evident.

In addition to continuing the emergency ministry in temporary housing areas, the postwar emergency has called for a further program as follows: population movements and housing plans are studied and this information is interpreted; Membership Transfer and contact Departments at each of the Church headquarters are being promoted and perfected; a stronger church program in our rural communities is encouraged; arrangements are being made for active participation of church leaders on Mayors' Emergency Housing Committees of every major city; the "service" mission and "evangelistic" mission of the churches is being re-emphasized; the whole mission program of the Lutheran Churches in the Council is being coordinated; plans are being made for emergency ministries in postwar temporary communities.

Luther League Book-of-the-Month Club

SELECTIONS FOR MARCH

FOR YOUNG PEOPLE

BEYOND THE DARKNESS

By Roger L. Shinn

A Haddam House Book, Association Press, \$1.00

The subtitle of this book, What the Events of Our Time Have Meant to Christians Who Face the Future, gives an excellent clue to the nature and purpose of the book. It has been written out of the experience of one who has known combat and prison camp. He probes deep into his own Christian faith to discover why and how it withstood the horrors of war and his own part in the conflict. He shows the message which Christianity has for those young men and women who will live in the world that they must now help to make.

FOR SENIORS

MURPHY'S BEND

By Grace E. Wills

Westminster Press, \$2.50

This is the story of a family who made a westward trek across our country in the early nineteenth century to establish a new community. The spot was to be known as "Murphy's Bend"—and Pa and the valley became legend. This story is a fascinating tale for modern youth. It is truly a portrait of young America, prodigal in its use of virgin wilderness, slowly struggling toward the truth, and fighting to make its ideals come true.

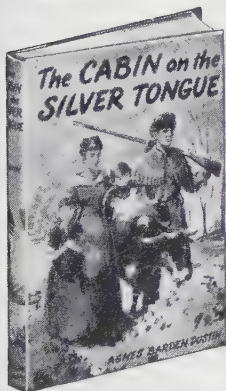
FOR JUNIOR HI—INTERMEDIATES

THE CABIN ON THE SILVER TONGUE

By Agnes Bardin Dustin

W. A. Wilde Company, \$2.50

Here's a story of eighteenth century adventure in the White Hills of New Hampshire. When, in 1780, the Kenman cabin near the Connecticut River was burned in an Indian raid, the four orphaned Kenmans, under the guidance of a friendly traveling shoemaker, set out on a brave trek to find refuge with their grim and thorny old grandmother whose husband had been captured by the Indians. This is a thrill-packed tale for the teen-age.



USE THIS
ENROLLMENT
FORM

Now!

THE LUTHER LEAGUE OF AMERICA, 405 MUHLENBERG BUILDING
1228 SPRUCE STREET, PHILADELPHIA 7, PA.

Please enroll me as a member of the Luther League Book-of-the-Month Club.

My Name (please print) _____

Street and Number _____

City _____

Zone _____

State _____

Name of My Church _____

I agree to purchase from The United Lutheran Publication House at least five current or previous Luther League Book-of-the-Month Club selections during the year. Membership entitles me to 10 per cent discount from the regular selling price of club selections.

Please send me, as my first book, _____ (Name of Book Wanted)

My Signature _____



PHOTO BY BLACK BOX STUDIOS, N. Y.

EVER since Christianity began, a program of vigorous evangelism has been undertaken by the followers of Christ. There have always been large groups of people who were outside of the Christian family. There has been a feeling constantly that these outsiders should be a part of the Christian community. We find that same emphasis today in all of the Protestant denominations of the United States and Canada and especially in the Lutheran Church.

Christianity and North America

In the United States alone there are approximately one hundred forty million people with twelve million more persons in Canada. According to the 1946 World Almanac, there were in continental United States two hundred fifty-six different religious bodies with 253,762 churches and a membership of 72,492,669. Of these seventy-two million members of the churches in the U. S. A., there were 59,717,107 members thirteen years of age or over. When this is compared with the facts as found in the 1938 World Almanac, it will be noted that there has been a general growth both in the number of individual churches and in the membership, for in 1938 there were 199,302 churches with a membership of 55,807,366 thirteen years of age and above.

B. Y. Landis, in his book, *Year Book of American Churches*, written in 1941, analyzes the statistics for the year 1939-1940, pointing out that sixty-four million persons were connected with the churches in that period. Roman Catholic churches were reported to have 21,284,455 members enrolled, while all Protestant groups reported a membership of 37,814,606. It can be seen from these figures that according to the most liberal interpretation of church members of all kinds in the United States, there are approximately 50 percent outside of any organized church group. Our question is, what ought the church do about this?

New York Synod Experiment

The United Lutheran Synod of New York undertook to experiment in the fall of 1946 in the field of evangelism. During that season of the year there were two movements undertaken. The one through the Synodical Committee on

Bringing

Social Missions undertook to move the 417 congregations of the Synod to make a determined effort to win back the lapsed members of the churches. This meant that congregations were stimulated to follow up all of the members who at one time had been connected with the church, but had become inactive.

A second part of the program was to stimulate Sunday Schools and Luther Leagues to win new members to the church. The New Jersey State Luther League, the New York State Luther League and the Connecticut State Luther League all approved the general request of the Synodical Committee on Luther League that this be the emphasis for the fall of 1946. Each of the State Luther Leagues in their annual conventions adopted a program of action in which the members of the local Leagues were commissioned to bring in unchurched young people in their local communities.

Simultaneously, the Sunday Schools of the New York Synod became involved in a week by week program of action for the local congregations. The Sunday Schools were organized to win new scholars and the result can now be stated.

Ambassadors for Christ

The general program was known as the **Ambassadors for Christ Program**. Each Sunday School was requested to organize the entire Sunday School membership into two groups. One group was to be known as "community ambassadors," and these boys and girls and young people were commissioned to go into the community and invite other boys and girls and young people to come to Sunday School. In some cases the entire Sunday School membership was organized as "community ambassadors." The second group was known as "class ambassadors" with one person appointed from each class to follow up the absentees. The idea behind this whole campaign was to win new members and at the same time increase attendance.

Responses received from 116 Sunday Schools show that there were 2,127 new scholars who were brought in from the communities. Because of the work of the "class ambassadors" and the bringing in of new scholars, the average attendance at Sunday School was increased 17 percent during the period September 29—December 1, 1946.

Them In

By Paul C. White

The Part of Young Adults

First, young adults probably know many young married couples who are not connected with any church. Perhaps an invitation to such persons or just a word of encouragement to them will aid them to become a part of Christ's great family. The numerous civic and social contacts of young adults present them with many real opportunities to witness for Christ to folk of their own age and to win other young adults to church membership.

In the second place, many of their number have organized their homes and have children. The Church is eager for these children to become a part of the congregation. This is done through baptism. Church-minded Young Adults should speak with their friends about the early baptism of their children. It is important that children be brought into the Kingdom early. Let us make an effort to see to it that babies and children are connected with the Church.

In the third place, church-related young adults can see to it that they become regular, faithful members of the church; in church themselves Sunday by Sunday. Those who have children will want to see to it that they have the very best of spiritual care. Their personal program of evangelism will demand that they do their best to be faithful and at the same time to win others for Christ.

The Nation Needs Christians

It is maintained that one of the basic roots of America has been her Christian tradition with a dual emphasis: (1) the value of each individual and (2) the brotherhood of mankind. We believe that the church and its program must continue to develop, along with its entire Christian emphasis, these two particular points. Each individual is a potential child of God and is of infinite value in the Kingdom. For that reason we must make every effort possible to bring in the entire group.

If we believe that every effort must be made to find a way to peace among the nations of the earth, then one of these projects must be the building of the idea of the brotherhood of mankind. We believe that, therefore, the Church has a tremendous mission at the present time and that every effort must be made to bring all the people to church membership.





LET'S GO PLACES



By HULDA SALLEE

Come to our International Party

Would you like to visit in foreign parts

And with other nations join hands?

Then come to our party on night

Dressed as some one from other lands.

A gay Scotch kiltie, a bright Dutch cap

Will let all the other folks know

That you've come to claim a membership in

Our own private U. N. O.

Time

Place

To many of our young people the expressions World Brotherhood and International Relations represent only dullness and boredom. They think these things can be dealt with only by diplomats. If, in an evening of fun, we can change these concepts, we have done much toward sponsoring a better World Fellowship among our youth.

We should try to build our whole program around the central theme of International understanding and fellowship. If prizes are given, they should be articles that carry out the theme. Separate prizes can be given for each activity, or the points can be totalled and a grand prize given for the evening. A game of Chinese checkers for the boys, and a piece of Mexican pottery for the girls would be very appropriate prizes.

Refreshments should be planned with the same thought in mind. There are many varieties of food that can be served—some, by their names, indicating that they have originated in other lands. The table decorations, too, can show much originality. Flags of other countries can be made from tissue paper, colored with crayons, and pasted on drinking straws or sippers. These make a very colorful centerpiece or can be used for individual favors.

The publicity for such a party can be most interesting. Any one in the League who has the slightest artistic inclination should be able to produce some novel and intriguing posters. Even the announcement in the church bulletin can sound different. Let the

Leaguers expect something unusual—then give it to them!

A—The Mixer

All of us, both young and older, like to "dress up". We'll give our Leaguers a chance to do this and to use their ingenuity at the same time. Besides that, a costume is a wonderful "ice-breaker", and gives us an opportunity to start the evening with a mixer.

Have mimeographed maps of the world ready, and give one to each person as he or she arrives. Then promptly, at the time given for the party to begin, give the directions. They are to put the name of each person on their map in the country which this person represents. For instance, if John Smith is dressed as a Chinese, his name should be written on the map where China is located. Mary Brown, dressed like a Spanish lady, will have her name written where Spain is on the map. At the end of ten or fifteen minutes, the one who has the most names in the right places wins the game.

By starting the party promptly with an interesting activity, you give an incentive and a reward for being on time, and yet, allows anyone who had to come in late, to join in the fun without creating confusion or attention.

B—Active Game

Now that every one is acquainted, an active game is in order. We'll call our game "The Melting Pot." It is a variation of "Fruit Basket Upset." The players sit in a ring with the leader standing in the middle. The leader goes around the ring and whispers the name of a country in the ear of each person. Then when each player has a name, the leader, again in the center of the circle, calls out the names of two or more countries. The persons having these countries for names must change seats. While they are changing places, the leader will try to get one of their seats. If he succeeds the one left out becomes the leader, and the game goes on. If he fails, he must try again. At any point in the game the person acting as leader may call out, "The melting pot, the melting pot," and every one must change his seat. The one left out after this mad scramble becomes the new leader.

This game not only makes us of the abundant energy of young people, but also breaks down any little "clique" that might have a tendency to form.

C—A Quiet Game or Brain Twister

While the active game is still going on at a lively pace, we will change to another one. This is a quiet one, and will give every one a chance to get settled down a little and exercise a few brain muscles. Give every one a sheet of paper and a pencil. Then have the pianist play a few lines or the chorus of a familiar song. The contestants are to write the name of the song and the country in which it originated. Use as many different countries as you can. Also use those that are most familiar to your group. Those that are suggested below may, with one or two exceptions be found in "The Silver Book of Songs" published by the Hall and McCreary Company, Chicago; and in "The One Hundred and One Best Songs" published by The Cable Company, Chicago.

Three points are given for each selection played—one point for the name, and two points for the country.

Some appropriate songs that may be used are the following:

1. Believe Me If All Those Endearing Young Charms—Irish.
2. Last Night—German.
3. LeMarseillaise—French.
4. Deep River—Negro Spiritual.
5. John Peel—English.
6. Comin' Through the Rye—Scotch.
7. All Through the Night—Old Welsh.
8. Santa Lucia—Italian.
9. O Come All Ye Faithful—Latin.
10. Aloha—Hawaiian.
11. Home on the Range—American.
12. Drink to Me Only—English.
13. Silent Night—German.
14. Juanita—Spanish.
15. Auld Lang Syne—Scotch.
16. Swing Low, Sweet Chariot—Negro Spiritual.
17. The First Noel—French.
18. Song of the Islands—Hawaiian.
19. Brahms' Lullaby—German.
20. LaPaloma—Spanish.

(Continued on Page 29)

Life Service Springs from the Word of Life

There can be no Christian Life Service without Faith and Knowledge



WORSHIP

LEARN THE NEEDS

PRAY

STUDY THE WORD

GO FORTH TO SERVE



"The words that I speak unto you, they are spirit and they are life"—John 6:63

"The Word of God is more than a book of information. It not only tells about sin and salvation, but **delivers** from sin and **confers** salvation. It not only points out the way of life, but it leads, nay more, we might say, it carries us into and along that way. It not only instructs concerning the need of the Holy Spirit, but it **conveys** that Spirit to the very mind and heart. It is indeed a precious truth, that this Word not only tells me what I must do to be saved, but it also **enables me to do it**. It is indeed the principal means of Grace. It is the vehicle and instrument of the Holy Spirit. Through it the Holy Spirit works repentance and faith. Through it He regenerates, converts, and sanctifies."

—G. H. Gerberding, "The Way of Salvation," Pages 143-144

"So then faith cometh by hearing, and hearing by the Word of God"—Romans 10:17

"Blessed are they that hear the Word of God and keep it"—Luke 11:28

Christian dost thou see them
On the holy ground,
How the hosts of darkness
Compass thee around?
Christian, up and smite them,
Counting gain but loss;
Smite them by the merit
Of the holy Cross.

Christian dost thou feel them,
How they work within,
Striving, tempting, luring,
Goaded into sin?
Christian, never tremble;
Never be downcast;
Gird thee for the battle,
Watch and pray and fast.

(Hymn 73, CSB)

The Prayer For Lent

"Let Thy blessing be upon us, Heavenly Father, as we pass through these holy days in which we remember the sufferings and death of our dear Lord, and grant that His holy example being ever before us, we may follow Him in willing obedience, learn His gracious humility, and, being filled with His love and spirit of self-sacrifice, learn the lessons of a life pleasing to Thee and helpful to our fellowmen; through Him who loved us and gave Himself for us, even Jesus Christ, our Lord. Amen.

The Month of March

is set apart in the Calendar of Causes of our United Lutheran Church, "for Cultivation of the Inner Life". Why not make Lent a time for the appraisal of personal influences, and their extension?

Why Not

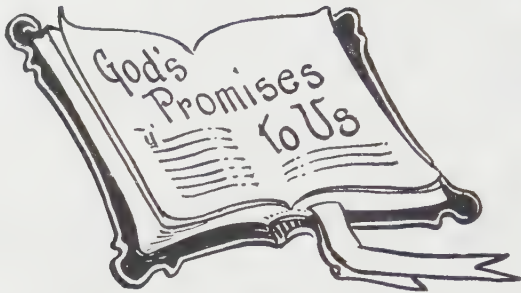
organize a class to study the four Gospels again; or hold a mission study class on "The Christian and Race" or "India"; or use the study book, "My Life" by Nolde and Hoh; or use one of the many fine study books in "The Christian Youth Series"; or review the pamphlet, "There's A Job For You" by Ruth Ransom?

This Is A Good Time

- to join the Luther League Book of the Month Club;
- to sponsor a Rally for the 1947 Confirmands;
- to visit the sick or shut-ins;
- to aid a near-by home mission in a special way;
- to win another to Christ, your church, and your league;
- to Be Christian!

—Rev. John P. Shannon, Chairman, Life Service Committee

STUDY THE OPEN BIBLE



What Does The Pocket Testament League Do?

The League has a varied mission. It creates an interest in and a love for Gods' word on the part of christians, as well as non-christians. It opens the way for personal evangelism, offering the soul winner an effective means of approach to those who have never accepted **Christ**. There are many who would do definite soul winning work if they knew just how to do it. To such the League opens up a direct avenue of service whereby they may do their part in making known to others God's plan of salvation through **Christ**. In fact, the League's Plan of operation is so very simple that all may take advantage of the opportunities to promote it, and by this means bring the **Bible**, with its many **Messages of Hope and Comfort** and its **Wonderful Transforming Power**, close to the life of each person secured as a League Member.

Send to The Luther League of America for a Pledge Card today and resolve to become a DAILY BIBLE READER

CAN'T WE SET FOR OUR GOAL—*Every One a Daily Bible Reader*

WEEKLY BIBLE THOUGHTS FOR MARCH

By MISS MABEL SEAGLE
PTL Chairman, Luther League of America

*"Take it wherever you go,
Take it wherever you go,
God's message of love—
Sent down from above,
O take it wherever you go."*

Sunday, March 2nd

Read Psalm 119:89-105

"Thy Word is a lamp unto my feet, and a light unto my path."

The Bible is the book of books
In which for God and life man looks;
A lamp it is to show God's way,
It blesses all who Him obey.

Sunday, March 9th

Read Matthew 10:37-39

"He that loseth his life for my sake shall find it."
For each it is the book to guide
Life's bark on all the seas to ride;
It is the star for sailor's eyes,
Directing where the harbor lies.

Sunday, March 16th

Read Proverbs 3:13-18

"Happy is the man that findeth wisdom."

If all would read God's book each day
And live and walk with Him away,
This world would be a paradise
Because all heeded God's advice.

Sunday, March 23rd

Read II Timothy 2:15-26

"Study to show thyself approved unto God."

Search, then, the book and from it learn
Truths that immortal souls concern;
Read daily and reflect in prayer,
And learn to know God's loving care.

Sunday, March 30th

Read Mark 9:23

"All things are possible."

Let us keep faith with God and bring others into
the fold of that wonderful faith. Seek out those who
need to find God and help them unite with the church
where they can find true self in love and service.

Bible Cross-Word Puzzle

By LUCILE PETTIGREW JOHNSON

ACROSS

- 1 Tart
- 4 "... unto that man" 26:24
- 6 Astronomical unit (abbr.)
- 9 Laughter sound
- 10 "Whomsoever I shall . . . that same is he" 26:48
- 13 "Saying, I have . . . ned in that I have betrayed" 27:4
- 15 Distinctive doctrine
- 17 Priest to David II Sam. 20:26
- 19 Compass point
- 20 "from that time he sought opportunity . . . betray him" 26:16
- 21 "He . . . dippeth his hand with me in the dish" 26:23
- 24 "good for that . . . if he had not been born" 26:24
- 27 Liquid substance
- 28 "And Judas also, which betrayed him, . . . with them" John 18:5
- 30 "Then asked he them again, Whom . . . ye" John 18:7
- 32 Company (abbr.)
- 33 "no man cometh unto the Father, but . . . me" John 14:6
- 34 "said unto them, . . . seek ye" John 18:4
- 37 "having received a band of men and officers from . . . chief priests" John 18:3
- 40 "... thou to that" 27:4
- 41 "... wherefore art thou come" 26:50
- 44 Feminine name
- 47 To be carried on the back of an animal
- 49 Suffix denoting citizen of
- 50 "betrayest thou the . . . of man with a kiss" Luke 22:48
- 51 "One . . . you shall betray me" 26:21
- 52 "no . . . at the table knew for what intent he spake" John 13:28
- 54 "and went and . . . himself" 27:5
- 57 "Judas Iscariot, . . . unto the chief priests" 26:14
- 59 Monetary unit of Italy
- 61 Exclamation of surprise
- 62 "they said, What . . . that to us" 27:4
- 63 "Judas, which had . . . him" 27:3

DOWN

- 1 Head of a family of Gad I Chron. 5:15
- 2 "he . . . down the pieces of silver in the temple" 27:5
- 3 Dark (abbr.)
- 4 Weather Station (abbr.)
- 5 Bone
- 7 "Rise, let . . . be going: behold, he is at hand" 26:46
- 8 "lo, Judas . . . of the twelve, came" 26:47
- 11 "they went out . . . the mount of Olives" 26:30
- 12 "... else believe me for the very works' sake" John 14:11

- 14 "I have betrayed the . . . blood" 27:4
- 16 "they were glad, and promised to give him . . ." Mark 14:11
- 17 "Master, is . . . I" 26:25
- 18 Amount (abbr.)
- 22 Hawaiian Islands (abbr.)
- 23 "And Judas . . . , which betrayed him, knew the place" John 18:2
- 25 Army Order (abbr.)
- 26 "The Son of man goeth . . . it is written of him" 26:24
- 28 "if it were not . . . I would have told you" John 14:2
- 29 "That thou doest, . . . quickly" John 13:27
- 31 Eastbound (abbr.)
- 34 "Lord, . . . know not whither thou goest" John 14:5
- 35 Pilate sent Jesus to . . . Luke 23:7
- 36 Manufactured (abbr.)
- 37 Titanium (abbr.)
- 38 Nickname for Heinrich (abbr.)
- 39 Diminutive of Alfred
- 40 "when they had . . . an hymn" Mark 14:26
- 42 Remittance (abbr.)
- 43 "they shall condemn him to . . ." 20:18
- 45 United States of America (abbr.)
- 46 Years

- 48 "... therefore ye seek me, let these go their way" John 18:8
- 53 "take him, and lead him . . . safely" Mark 14:44
- 54 "... came to Jesus, and said, Hail, master" 26:49
- 55 Recede
- 56 Title of respect
- 58 Slight inclination of the head
- 59 Lieutenant (abbr.)
- 60 Rear Admiral (abbr.)

BIBLE CROSS-WORD PUZZLE

Like cross-word puzzles? Your favorite youth magazine is going to carry one a month for the next year. It will be a series on Bible characters. Judas is the character first presented.

Proceed in the usual way to solve the puzzle. Dots indicate omission of a word in the clues. The King James version of the scriptures is used.

A text is presented by the combining of the following numbers in the **across** list: 4, 20, 21, 24, 33, 34, 37, 50, 51, 52, 62 and 63.

The solution (no, no!) is found on page 32.



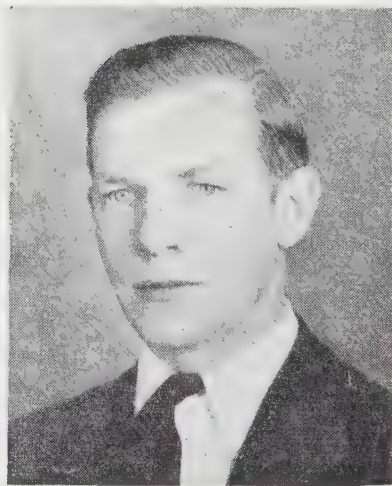
Meet Your Executive

Biographical Sketches of

The Officers



HOWARD L. LOGAN
President
Glendale, California



ROY HENRICKSON
First Vice-President
Zelienople, Pa.



GARFIELD E. RAYMOND
Second Vice-President
Waterloo, Ont., Canada



RUTH BLACKBURN
Secretary
Washington, D. C.

Garfield E. Raymond

The Pittsburgh Convention elected Garfield as the Second Vice-President of our organization. He is a native of the Province of Ontario, Canada, where he makes his home at Waterloo. Many will remember him as a member of the hardworking committee which prepared for the successful entertainment of the Kitchener-Waterloo Convention of The Luther League of America. Since 1942 he has been serving as president of the Luther League of the Canada Synod to which position he rose after serving in numerous Luther League capacities, including his home League, St. John's, Waterloo.

Garfield credits his League work for having given him the opportunity to woo and win his lovely wife, Helen. Mrs. Raymond continues to support her husband's unselfish program of League activity. "Gar" reports that his hobby is working in his flower garden, but we suspect that there is little time for that when he gets through with his devoted service of the League and Church. He earns the living for his family, which includes a daughter, Carol Ann, in the glove manufacturing business.



HOWARD TURKHEIMER, JR.
Treasurer
Philadelphia, Pa.

Committee . . .

New Members Only Are Given



EDWARD WIGGERT
Member-at-large
Detroit, Mich.

having served the Luther League of Illinois in various capacities she now serves it (and has since 1945) as president. She spends most of the week in Chicago where she serves as secretary to Dr. Armin G. Weng, President of the Illinois Synod, but her church membership is still at Holy Trinity, Elgin, where her parents' home is. Ruth's hobby is Luther League and she gives unsparingly of her time and talent in its work. Her synodical League has taken on new life under her consecrated leadership. She serves as a member of the important Finance Committee of the Luther League of America. Her three year's of experience as the treasurer of the Luther League of Illinois have prepared her well for this special work.

Rev. Carl A. Driscoll

Pastor Carl Driscoll, now Secretary Driscoll, is one of Ohio's popular young Lutheran clergy, a graduate of Wittenberg College and Hamma Divinity School (1937), who now serves as Director of Religious Education and Youth Work for the Ohio Synod, with



RUTH R. GREVE
Member-at-large
Chicago, Illinois

Miss Clara Roitsch

This lady is our first Executive Committee member to come from the Lone Star State of Texas. Her membership in this committee comes as the culmination of a long line of opportunities for service in her home League, Philadelphia Church of Swiss Alp, and the Luther League of Texas. At present she serves the latter as Intermediate Secretary. She has also been appointed on the Luther League of America's Intermediate Committee. She also serves as Registrar-Treasurer of the Texas Synod's Youth Camp. She is a civic-minded citizen who gives generously of herself in the leadership of community activities. She now serves as chairman of the Fayette County Chapter of the National Foundation for Infantile Paralysis.

Miss Ruth R. Greve

Ruth is a confirmed convention goer. She reports that she has not missed a convention of the Luther League of Illinois since 1935 and the Luther League of America since 1937. After



CLARA ROITSCH
Member-at-large
LaGrange, Texas

offices at Columbus. In this capacity he promotes Sunday School, Children of the Church, Luther League, and Camp Mowana, his synod's youth camp at Mansfield. Rev. Mr. Driscoll is married and is the father of two fine children—Norma Carole, aged 11, and David, aged 6.

Clarence L. Neun

Clarence is a New York State Leaguer who resides in the "Flower City", Rochester, where he enjoys the good home made for him by his devoted wife Julie Lehmann Neun. Clarence, too, may credit Luther League with having given him the opportunity to meet and capture his faithful spouse. They together make a good Luther League team. Clarence has been appointed to membership in the important Ways and Means Committee and also serves as Chairman of the Special Gifts Committee. He is a very useful member of his home congregation, St. John's Rochester, where he teaches in the Sunday School, is a member of the Church Council, treas-

(Continued on Page 18)

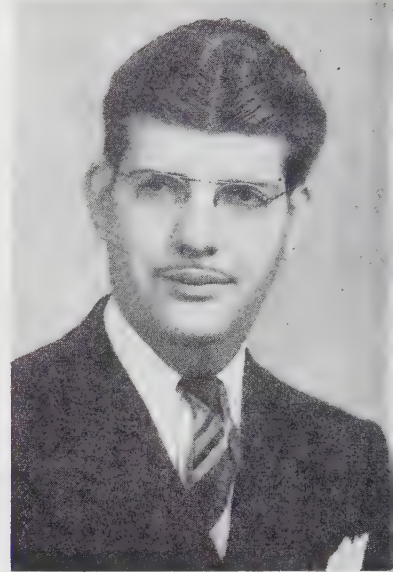
MORE OF YOUR EXECUTIVE COMMITTEE



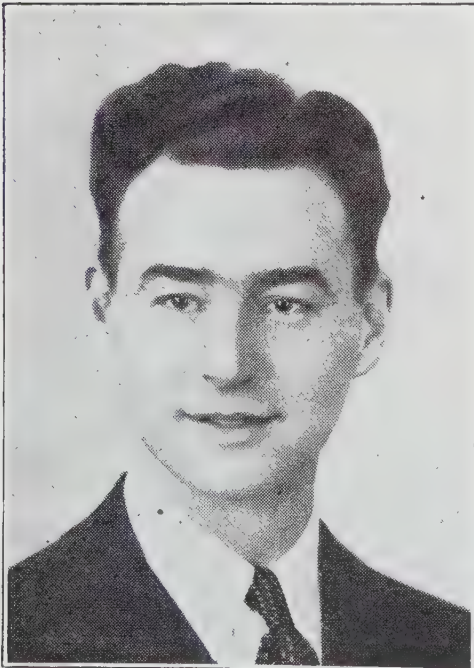
REV. CARL A. DRISCOLL
Member-at-large
Columbus, Ohio



MABEL SEAGLE
Member-at-large
P. T. L. Chairman
Lincolnton, N. C.



CLARENCE L. NEUN
Member-at-large
Special Gifts Chairman
Rochester, N. Y.



ALVIN H. SCHAEIDIGER
Immediate Past President
Cliffside Park, N. J.

Clarence L. Neun

(Continued from Page 17)

urer of the congregation, president of the Brotherhood. His membership in the Executive Committee comes as a climax to his service in many local, Genesee Valley District and New York State Luther League posts. Publicity work is his hobby, as well as sports, among which baseball rates ace high. He works for the United States Government in its Immigration and Naturalization Service.

Miss Mabel Seagle

Mabel is our only representative from "the deep South" on the Executive Committee at present. Her statement of experience in Luther League reminds one of the listings in "Who's Who". There are few positions of importance which she has not held in both her local league (Emmanuel, Lincolnton, N. C.), her district League and the Luther League of North Carolina. The service of the latter was climaxed with a two-year presidency—1944-1946. At present she is Inter-

(Continued on Page 19)



RUTH MARTSOLF COVER
Chairman, Education Committee
New Brighton, Pa.



REV. W. F. MOST
Member-at-large
Omaha, Nebraska

Miss Mabel Seagle

(Continued from Page 18)

mediate Superintendent of her local League. Her community also claims her interest in numerous religious, business, social and musical organizations. She is employed by a large North Carolina department store chain as a buyer for the Lincolnton store. She serves as Pocket Testament League chairman for the Luther League of America.



ROBERT T. MENGES
Chairman, Missionary Committee
Menges Mills, Pa.

Rev. William F. Most

Pastor Most is a Nebraska born and bred man who serves his home state and synod as pastor of Luther Memorial Church, Omaha. He is a graduate of Midland College, Fremont, and of the Western Theological Seminary (1931) at the same place. He served as president of the Luther League of Nebraska during the years 1945 and 1946. He now serves that organization as adviser to the Executive Committee. He is married and is the father of two little daughters—Fayth Ann, aged 12, and Elizabeth, aged 6.

Eugene D. Geiger

Gene is a native of Elverson, Pennsylvania, but now makes his home at Centre Square, Pennsylvania, with his wife, Evelyn Rezer Geiger and his three children—Richard, 10, Elaine, 4, and Suzanne, 15 months. He is a member of St. John's Church, which he serves as a church councilman and as treasurer of its Church School. He has served Luther League in numerous capacities, those at present include: Adviser to local League; adviser to Norristown Conference Luther League; past president of the Luther League of the Ministerium of Pennsylvania; member of the Luther League of America's Ways and Means Committee. Gene earns the livelihood for himself and family by working as a Pullman conductor. He is a real Luther League man who does not spare himself when there is a call to serve.

Robert T. Menges

"Bob" makes his home with his wife and son Robert at a place which bears his family name, Menges Mills. You have guessed it: He operates a real old-fashioned mill and feed store in one of Pennsylvania's beauteous rural spots. His church membership is at progressive St. Paul's, Spring Grove, where he is a real leader in numerous departments of its activity. His League experience includes not only active local interest but also leadership in the York District and in the former Luther League of Pennsylvania. "Bob" is a real Luther Leaguer and a devoted churchman. He serves the Luther League of America as chairman of its Missionary Committee. He is doubtless wondering what Leaguedom did for the China-Skeldon missionary project on Sunday, January 26th.

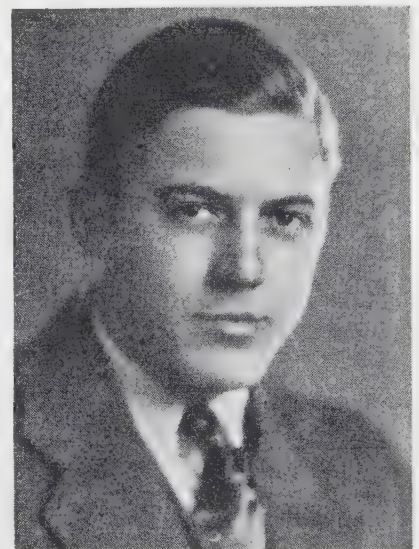
Rev. John P. Shannon

Rev. Mr. Shannon is now known to Leaguedom as the chairman of its Life Service Committee, having been appointed by President Logan at the Pittsburgh Convention (July, 1946). Having a splendid record of League interest and activity behind him, his present post as Youth and Christian Education Secretary of the Northwest Synod brings him into closest touch

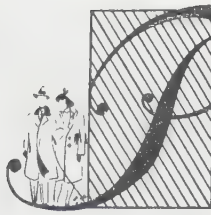


EUGENE D. GEIGER
Member-at-large
Centre Square, Pa.

with Leaguers in three states—Wisconsin, Minnesota and Montana. Mrs. Shannon, the former Amalie Roth, is a one-time Life Service Secretary of the Minnesota State Luther League. The Shannon family—five in number—resides at Minneapolis where Pastor Shannon has headquarters at the synodical offices. Pastor and Mrs. Shannon have a unique distinction among nationally-known Leaguers: They have twins, two and a half year old John and Barbara, and Kathleen, an eight year old daughter. Pastor Shannon is a regular monthly contributor to **The Luther League Review**, providing the material on the Life Service emphasis.



REV. JOHN P. SHANNON
Chairman, Life Service Committee
Minneapolis, Minnesota



Program for young adults

WIDENING THE CIRCLE

By PAUL C. WHITE, Ph.D., D.D.

New York, N. Y.

DISCUSSION PATTERN

Why? To help young adults face squarely the situation in their own age-group—the large number of unchurched and unevangelized—and to arouse them to action.

How? Method: The leader states the purpose and presents the speakers. One speaker will tell how the Christian movement grew in the First Century. Another will tell of the opportunities for personal work among this age-group today. A third may tell of the successful experiment carried on by the New York Synod. A fourth may outline the situation as it is with young adults in the congregation, telling to what extent they share in the life and work of the Church.

And Then This! Faced with the disinterest and inactivity of many of this group already members, make plans to re-win them and weave them in, either for the first time or again.

Survey the situation from the standpoint of the social influence and daily contacts of each individual member of the group. Tally the number of unchurched and plan a program of visitation for use now.

Use the article, **Bringing Them In**, and **How the Lutheran Church Receives Adult Members**, elsewhere in this issue.

● *The Other Half Can Wreck America*

One half of our population is outside of the church.

Of this group, the larger number are between the ages of 25 and 35 years, young adults.

Divorce rates are three times as high among non-churched people as churched people.

Child delinquency breeds rapidly among the non-churched groups.

All of these facts demand that we undertake an immediate program of evangelism.

● *Where are the Unchurched?*

The unchurched are found in all parts of the United States. In every city, community and state in the nation.

Surprisingly, many rural areas have a larger percentage of unchurched people than some cities.

The Lutheran Church welcomes all people into her fellowship.

● *Thought Starters*

What is the reason that so many people are not now members of the church?

In what way may the church be at fault in not attracting outsiders?

Do you feel that there is too much "clannishness" in the church? How may it be overcome?

If our church is located within serving range of minority groups, whether Chinese, Japanese, Negroes, Italians, Jews, should they be included in our membership?

Discuss the question of the church-family and its meaning.

People are on the move today. What is the obligation of the church to follow them into new communities? Discuss the home mission problem. See the topic, "Churches for the Unchurched in America" ("The Luther League Review", February, 1947.)

● *A Formula for Winning Others*

1. Let us attempt day by day to deepen our own spiritual life, for as we are good members we attract others to the church.

2. Let us emphasize being good neighbors in our own communities so that people will come to admire us and the things we stand for.

3. Let us resolve to speak to our friends concerning their church affiliation. We desire to invite and welcome those outside of any church into our own church family.

4. Let us welcome newcomers heartily into the church so that they will feel immediately at home with us.

● *Things To Do*

Have a small committee peruse the church records and see how many young adults now members of the congregation are not active.

Set to work to win such members to interest and activity in this program of L-O-Y-A-L.

Use this as but an opportunity to urge and encourage church attendance and support.

Check up on those young couples with children and see if they have been baptized. Encourage early Baptism of children.

Have each member of the group make a list of his or her daily contacts and plan to inquire concerning the church connection if it is not already known.

In consultation with the pastor, have each follow-up on the persons who do not now have a church home or who have never made a Christian confession.

Encourage your young adult friends to think seriously about their Christian faith, to discuss matters of Christian belief which they do not understand.

When the pastor organizes his adult class, invite such persons to attend, coming with them as often as possible to deepen your own knowledge of such things and to make them feel at home.

● *A Suggested Program*

Hymn: "Take My Life and Let It Be" (382 CSB)

Devotions: Luke 5:1-10 (Stress verse 10, emphasizing the call that comes to all people to work together as fishers of men)

Mark 16:14-16 (This is the great commission and one might stress the world-wide call.)

Prayer: For those outside of the church who have no interest today.

For parents who may have neglected to bring their children to the church.

(Continued on Page 32)



Programs for young people

March 2, 1947

II Sunday in Lent

HOW TO STUDY THE BIBLE

(2) STUDYING THE BIBLE BY BOOKS

II Timothy 3:14-17

By C. P. Harry, D.D., Norristown, Pa.

● Preparation

Arrange the table or center of interest, as in the preceding topic, with Bible and candle, or candles, or spot light. In addition, at one side should be a copy of Dr. Sell's, "The Bible By Books," and a Bible Dictionary and a book on Biblical Introduction (borrow one from your pastor).

● Program

Hymn: 'Thy Word Is Like' (123 PSH)

Introduction by Leader: We will continue to learn how to study the Bible. Tonight our idea is to learn how to get at the Word through the books of the Bible.

Let us pray: Dear Lord, Who didst move men to write down for our edification those things which Thou didst among them and the words which Thou didst put in their mouths: Give us Thy Holy Spirit, so that using these books collected in our Bible, we may know Thy gracious and good will, be strengthened in faith, and bear fruit by Thy grace to the glory of Thy Name; through Jesus Christ, our Lord. Amen.

Hymn: "Father of Mercies" (118 PSH)

Presentation and Discussion of the Topic

Hymn: "Thy Word, O Lord" (116 PSH)

The Offering

Sentence Prayers by Members of the League

The Lord's Prayer

Bless we the Lord: Thanks be to God.

● Daily Bible Readings

Psalms 119. This entire Psalm, the longest chapter in the Bible, is devoted to praise of God's Word. We divide it conveniently into seven parts for the days of this week:

Psalms 119: 1-24	Psalms 119: 97-120
Psalms 119: 25-48	Psalms 119: 121-144
Psalms 119: 49-72	Psalms 119: 145-176
Psalms 119: 73-96	

● The Topic

Books

The Bible is not one book but a collection of sixty-six books written over several centuries of time by many different authors with very different backgrounds. One was a king, one was a cow-herder, one was a tax-collector, one was a very rich man, many were martyrs, and one was a skeptic. It was written in three languages, only one of which is still spoken as it was in Bible times. That one is Aramaic—the language in which only a very small part of the Bible has come to us. The other two languages are Hebrew (not to be confused with the mixed dialects the Jews speak all over the world today) and Greek (not to be

confused with modern Greek, though it is similar).

A Book may be carefully worked out on a logical plan to carry a message. A Book may be a collection of various fine things brought together by an editor. A Book may be just as it came from the writer's hand. It may have been edited by another and combined with what still others may have written on similar subjects. None of the books of the Bible have come to us as they came from the writer's pen. All have been edited and some in their present form are combinations.

Books of the Bible

Books of the Bible which are mere collections, having no logical progress, parts of which may be read quite detached from the rest without confusion are: Psalms, Proverbs, most of St. Matthew's Gospel and, indeed, all the gospels except John's, which is more carefully built up, and Luke's which is a combination of all the reliable tradition he could discover about what Jesus said and did.

Books of the Bible which build up in real argument are especially St. Paul's Epistles which were written to explain or defend certain Christian truths as it was given St. Paul to see them.

Some books of the Bible are poetry, like the Psalms, Solomon's Song, most of Job, parts of the Prophets. To read them as exact statements of historic or scientific fact is to misread them from the start. This is true of much of Genesis. There is in general less poetry in the New Testament, though the great songs of Luke are such.

How to Read a Book of the Bible

There are two ways to begin. First, you may read the book through for yourself and try to decide what sort of literature it is. Then you will know how you ought to try to understand it—poetry, sermon, factual account, story, address, laws and customs, bio-

graphy, tradition, etc. Or, you may first use your Bible Dictionary or Biblical Introduction (Call attention to these on the table) and save time by getting the help of scholarship in beginning your book.

In any case, the second thing to do is to use your Bible Dictionary, Biblical Introduction, or Commentary, and find out all you can that others have learned about the Book you have chosen to read—its author, for whom it was written and why, the circumstances surrounding it which would color its message, date, type of literature and whatever else the books tell.

Next, read it through again and try to mark for yourself the divisions into which it may fall. That is, make an outline. May be you cannot make an outline. Then it may be the book cannot be outlined, being a general collection. In any case, try to set up its parts and the relation they have to each other, if any.

Then try to decide on what are the central ideas, or if possible the one **Big Idea** in the book; what it is trying to get across. This is stated sometimes at the beginning. Sometimes it appears as a conclusion. Or it may be somewhere along the line with a build-up to that point with consequences or conclusions drawn from the point made.

The Idea

All books have been written to present an idea or ideas. The books of the Bible were written, at least some of them, to meet special needs at the time. They were directed toward specific problems faced then. But the solution of those problems involved basic teachings and ideas. That is what makes them of value to us. Here we can see eternal truths applied to a given situation. That should help us to make present-day application of similar truths to our own problems and interests. This can seldom be done

(Continued on Page 26)

HOW TO STUDY THE BIBLE

(3) STUDYING THE BIBLE TOPICALLY

Matthew 5:17-20

By C. P. Harry, D.D., Norristown, Pa.

● Preparation

Arrange the room and the table as for the preceding topics in this series—with Bible and candles, or candle, or spot-light. Dr. Sell's, "Studying the Bible By Topics," should be on hand and one of the several Topical Bibles now offered by the Publication House.

● Program

Hymn: "Lord, Thy Word Abideth" (119 PSB)

Prayer: "Blessed Lord, Who hast caused all Holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in Thy Son, Jesus Christ, our Lord. Amen."

Hymn: "Lo, On a Mount" (122 PSB)

Topic: Presentation and Discussion

Hymn: "A Glory Gilds" (170 CSB)

The Offering

Prayers: By Members of the League

The Lord's Prayer

Bless we the Lord: Thanks be to God!

● Bible Readings

The readings here selected are intended to be used especially with a Scofield Reference Bible and its chain references, as an illustration of the use of the Bible topically.

Genesis 15:6. Here is the basis for calling Abram the "father of the faithful." References related to this will show two lines of topics: One, Abram; the other Faith. (See Scofield Bible.)

Genesis 15:2. This is the beginning of a series of references on Prayers in the Bible. Note the simplicity of Bible Prayers. Simple pouring out of the heart to God.

Genesis 3:19. The announcement of Death, the dissolution of the body into the elements from which it was made. One of the great topics of the Bible.

Genesis 3:1. Temptation. No account of temptation ever made has surpassed that in this chapter. The references running on to our Lord's Temptation and that of Christians in the New Testament are singularly rich and helpful.

Luke 1:30-33. The Kingdom is here the start of many references on that great Jewish and Christian ideal. All of life is concerned in the Kingdom. A study of it in the Bible is highly rewarding.

Matthew 1:18. The emphasis here is on the Holy Ghost—one of the fundamental truths which Christianity teaches and which so few of us today seem to know much about. Study the references in the New Testament to the Holy Spirit (or Ghost) and then those in the Old Testament.

Job 19:25. Resurrection is a chief teaching of the Bible. Start here and work through the references to it for an illuminating and inspiring study of this great Truth.

● The Topic

The Bible

The Bible is the great Book of Life. It is a record of life in response—obedient or disobedient—to God. It tells how God's Word came to men like ourselves, what happened in consequence of their receiving or rejecting the Word. It gives a flood of light on what is happening and what will happen in our world. The whole of

the Bible is concerned with God and Man. And since all our life is involved in that, the Bible contains immeasurable information about everything we think, do, or say. We can come to it with almost any topic of human interest and find a deep and satisfying answer. This is the basis for topical study.

Topical Study

Topical study is taking some topic of interest and tracing what the Bible says about it. The Bible begins with Creation—"In the beginning God created." It ends with the establishment of God's Perfect Community on Earth—the Heavenly City. Every possible interest of our lives in all the rich variety of human association is contained between those two great events.

In order to study the Bible most profitably and easily by topics, we shall need to use the studies of others through which chains of references to Bible teachings have been built up. Of course, it would be possible to read the Bible through with our particular topic in mind and to note what is said of it. That would be a very profitable thing to do, too, but we would spend the better part of a year on each topic we might have in mind. Most of us want to know what the Bible says on what we are interested in more quickly than that. There are Topical Bibles which are arranged to help any who use them to find all the passages in the Scriptures related to what they have in mind. Even using such helps, the topical method when carried out fully will take much time. But that is good, for the more we give our minds to the study of great things as portrayed and described in the Bible, the healthier will our spirits become.

In a Book

We may also use the topical method in studying one book of the Bible. The helps referred to will be just as useful here and we shall get certain points of view and certain helps to our understanding of the matter in which we are interested, even though it may not include all the Bible through other writings (or which the same writer may say) in other books of the Bible. Besides some books have a topic. Paul's epistles especially seem to be a treatment of a single topic with the rich relation that topic has in the Faith

and Life of Christians. **Galatians**, for example, is on the theme of Justification, and **Ephesians**, on the Church; **I Timothy** is on a Pastor and his duties. **Hebrews** show how one writer bridged over from the temple-sacrificial system of Old Testament Religion to Christianity with no Temple or sacrificial system. **Acts** is a study of How Christianity Spread (and, we might add, continues to spread wholesomely). The two Corinthian epistles answer many questions, most of which are just as insistent today as they were when Paul wrote these letters: tolerance, marriage and divorce, spiritual gifts, the Lord's Supper, death and immortality, purity, charity, benevolence and gifts for the Church, etc.

Topics

When most of us come to the Bible and seek answers to our questions, we think in theological or moral terms. That is right, for the Bible is a book about God and conduct. But being that, it answers very practical questions about everyday life, topics which affect everybody and at every level of experience. There is no more practical book in the world than the Book of Proverbs. It might almost be entitled, "How to Make a Success of Your Life". Questions about interest on loans, on title to property, on use of resources, on capital gains, on investments, on war and peace, on government—by monarchy, oligarchy, or democracy, fundamental land rights, debts and obligation of debtors and creditors, action and attitudes toward murderers, adulterers, fornicators, immorality, prostitutes, slaves, how to dress properly, poverty, disease,—a whole host of many more common concerns of everyday life run through the whole Bible and are the chief topic in some sections of it. There may not always be extended discussion of any of these. There could not be on all such topics, but here are the basic principles, the germ of truth which carries the solution not only for the immediate occasion but for all of life under greatly varied conditions. That is what makes the Bible so valuable practically for all people.

Then deep down the Bible shows those attitudes of heart and spirit which make possible right living with one

(Continued on Page 26)

March 16, 1947

IV Sunday in Lent

HOW TO STUDY THE BIBLE

(4) STUDYING THE BIBLE BY HISTORIC PERIODS

Matthew 12:1-7

By C. P. Harry, D.D., Norristown, Pa.

● Preparation

For this topic there should be a wall map of Bible lands, so that the place as well as the time element may be impressed on those attending the meeting. It might also be well to have a chart showing the books of the Bible. The leader should prepare two charts to illustrate the two historical methods outlined in the topic material.

● Program

Hymn: "May We Thy Precepts" (281 PSB)

Prayer: We thank Thee, O God, that Thy Word has come to us in and through the course of history. We pray that, noting that history, we may more fully understand Thy Truth and be led in faith and love to please Thee and to do Thy Will in Jesus Christ, our Lord. Amen.

Hymn: "The God of Abraham" (253 PSB)

The Topic and Discussion

Hymn: "Faith of Our Fathers" (139 PSB)

The Offering

Sentence Prayers

The Lord's Prayer

Hymn: "Teach Me, O Teach Me" (145 PSB)

● Bible Readings

Genesis 1:1-5. This is the beginning of any historical study. Note how the Bible puts God first. He is first and must always be first, though many fail to acknowledge that and so fall into grievous sin.

Genesis 12:1-9. This is the beginning of the Second Epoch of Bible History, when Abram was called to leave his home and people and make a fresh start for God. That often comes in our lives too. Staying at home is not always best. Sometimes God sends us out to make a new beginning.

Genesis 46:1-7. This marks the end of the period of the great patriarch—wandering sheiks they were. From here on the history is with a people. Out of the many years of suffering and multiplication history is born.

Exodus 3:1-10. This marks the next period. A deliverer is called and commissioned, and the people are led out of bondage to establish themselves in another land and found the nation.

I Samuel 8:1-32. From the time of leaving Egypt until this Scripture, leadership had been personal. Though they were now a people, they had not become a nation in the real sense. Great leaders rose in crises and saved them from destruction, and through their prestige settled disputes, "judging" the people. Now they seek and get a King.

Daniel 1:1-11. So after several centuries ends the Kingdom established by Saul and Samuel. The major part had gone some years before. This is final. The history now is of a people captive in a foreign land—a nation of prisoners of war, slavery again under the iron heel of the conqueror.

Ezra 1:1-11. In the course of a couple of generations, the feeling toward the captives changed. The Emperor at that time opened the way for them to return under competent leadership. Many of them did return to start once more as a nation—and for the last time, unless history shall bring the Jews back to Palestine and they become an independent nation again.

John 1:1-14. The Beginning of a new Era in which Christianity has been gathering men and women of all nations under heaven into the Fellowship of Believers in Jesus Christ.

These are the great periods of Bible History.

● The Topic

The Bible is a library. It has been assembled out of much other material,

most of which has perished. What we have is arranged in a rough order. There are clearly two main divisions of unequal length—the Old Testament and the New Testament. In each of these there is a collection of historical material followed, in the Old Testament, by writings of poets and prophets; in the New Testament, by letters and a highly figurative prophecy or picture of history. There are, therefore, roughly speaking, two great divisions of the Bible approach along historical lines.

The Main Epochs

Within the Old Testament, which covers history from the "Beginning," there are several great periods. It is important to recognize these, for they represent widely different conditions. What is said and done in one is against a very different background from what may be said or done in any of the others. We think these great epochs or historical periods of the Bible are:

I. From the Creation to the Patriarchs. Genesis 1-11. In this period mankind's beginning is described, there is the breaking up into varied peoples, the origins of many of the common experiences of life, of skills and civilizations. In very brief scope what took many years to be accomplished is described. The dates in some of the editions of the Bible are according to what is known as "Ussher's Chronology". They are an approximation to the dates worked out by Bishop Ussher of England from notations in the Bible as he understood them. For the period before David, they are generally regarded as quite mistaken. From the Kingdom on, modern scholarship in general supports them. For this first period, however, it is now quite generally believed they are entirely mistaken. Similarly the dates given for the books of the Bible in some editions of the Bible are now regarded as quite inaccurate, especially for the earlier periods. This was a time of primitive civilization, the beginnings of the arts and sciences and of the various races, peoples, languages and customs of the world. It is important to remember that our Bible does not attempt to be complete in its accounts at any point. Those events are selected which serve to show how "God's Chosen People"—first the

Jews and later the Christians came to be such.

II. The Period of the Patriarchs.

Patriarch means head-Father. It might just as well have been written Archpaters, like we write archbishop. The Head-Fathers were Abraham, Isaac and Jacob, from whom physically and culturally the Jewish people came. The twelve sons of Jacob and the two sons of Joseph are included in the list of patriarchs. It is a time of nomadic sheiks. They lived in tents, raised cattle, and moved about from place to place as the necessities of food or war compelled. Life was simple, rich in some respects, but utterly unlike anything we know now among us in western civilization. Even Gypsies, who until the coming of the automobile were quite like the patriarchs in manner of life, no longer furnish a picture of patriarchal life. Genesis 12-50 covers this period.

III. In Egypt. Exodus 1. The sketchiness of the Bible is clearly seen in the fact that the four centuries of living first as honored guests and later as slaves in Egypt finds no place in the Bible except this one chapter which is really a prelude to what follows. But to understand the Bible, it is important to keep in mind that the course of its people lay through several centuries of continually declining economic and political status until their lives became intolerable and the next period begins.

IV. Exodus and Judges. Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Job, 1 Samuel 1-6. This is the time when Israel went out of Egypt under the leadership of Moses, and traditionally received the Law at Sinai, came into the Promised Land, conquered those then living there and became established as a settled people. Conditions of living were very primitive. No place in America today has such low standards of living as those of the time of the Exodus and the Judges. Politically, "every man did what was right in his own eyes". In times of peril outstanding leaders arose until the emergency was passed. Some of them continued to settle local disputes. There was plenty of room in the land and life went on. Though living standards were low, men and

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March 23, 1947

V Sunday in Lent

HOW TO STUDY THE BIBLE=(5) The Lesson Method of Bible Study

Psalm 78:1-8

By Rev. Gustav K. Wiencke, Th.D., Philadelphia, Pa.

● Preparation

Read the Scripture given above from the Moffatt Bible; the King James version is not consistently clear nor accurate for this particular passage.

Have on hand for display the current copies of the Young People's lessons used in your Sunday School. From your pastor secure copies of other lessons, such as the electives. Available helps (maps, concordance, Bible dictionary, commentaries, teacher's helps, etc.) may also be shown.

Ask a teacher in the group to tell what he would expect from an ideal class in the lesson study of the Bible. Have enough Bibles on hand to demonstrate the tackling of a difficult text, such as the two used below.

● Program

Hymn: "Evening and Morning" (336 PSB)

Responsive Reading: Psalm 19

Gloria Patri

Prayer: Holy Spirit, prompt us when we kneel to pray; nearer come, and teach us what we ought to say. Holy Spirit, shine Thou on the Book we read; gild its holy pages with the light we need. Holy Spirit, give us each a lowly mind; make us more like Jesus, gentle, pure and kind. Holy Spirit, help us daily by Thy might what is wrong to conquer, and to choose the right. Amen.

Scripture Lesson: Psalm 78:1-8

Hymn: "Lord, Thy Word" (119 PSB)

The Topic

Discussion (See suggested questions)

Hymn: "Sun of My Soul" (342 PSB)

The Lord's Prayer

● The Topic

The lesson method of studying the Bible is for most people the most common way of studying the Bible. It is so common that it has become stereotyped and hackneyed. The lesson method in most Sunday School classes, and there it has often been reduced to a ritual. Attending some classes is like attending mass: the response and participation of the pew-sitters is reduced to a minimum. The main thing is attendance.

Yet the lesson method of Bible study can bear rich results. It can be made interesting and stimulating. In fact, it is the most practical method of Bible study for use in the Sunday school and in most group meetings.

Advantages

Intensive study of selected areas of the Bible is made possible by the lesson method. For any individual there is much dead wood in the Bible. (Yet there is hardly a verse in Scripture that has not meant a great deal to someone somewhere.) The lesson method, however, brings us quickly to such short passages of the Bible which can speak to us most directly. Thus we may quickly come to grips with a definitely circumscribed passage and may study it carefully.

Organized helps of many different kinds are readily available for study and teaching when the lesson method is used. The most widely used lessons are the International Uniform Series for which maps, pictures, slides, commentaries, radio broadcasts, newspaper articles, teachers' and study helps are offered from denominational and inter-denominational sources. These helps provide convenient tools for quick, efficient Bible study.

Where only a short period of time is available, the lesson method is a very practical method. The thirty-minute session in Sunday school hardly allows for any other more ambitious plan of Bible study. Generally, a lesson is complete in itself which makes it usable when continuity over a long period of time is difficult or impossible.

Materials

The green-covered **Augsburg Uniform Series for Young People** is the most widely used series of lessons in our church. (Teachers should use the **Augsburg Teacher for Young People and Adults**. The blue-covered Intermediate-Senior quarterly, or the olive-drab Adult Quarterly are not graded for young people 18 years and older.) This series of lessons is based on outlines that have been prepared interdenominationally and internationally for 75 years. Each lesson is centered on a short "print passage" averaging about 14 verses in length. A "cycle" of six years covers the whole range of the Bible, but not in consecutive order. Each quarter (three months) is devoted to one theme, such as one of the Gospels, or a period of Old Testament History, or a topic like "A Christian and His Relationships." No two "cycles" are alike. It is estimated that twenty million Sunday school pupils are using the Uniform Series at present.

Green, orange, and blue covered electives for young people, such as **The Minor Prophets and Modern Problems**, **Studies in First Corinthians**, **The Gospel According to St. Luke**, also make use of the lesson method of Bible study. They may be used at any time and each course allows for at least twelve sessions. Some of the units in the **Christian Youth Series**, as "We Would See Jesus," also employ lesson method of Bible study. They are most useful for week-day group meetings.

Attitude Count

What makes the lesson method of Bible study click is our own mind-set as individuals. To be sure, much depends on a good, livewire teacher, or on a friendly, clean, and quiet room. But the key that unlocks the lesson method is the attitude of class members.

A professor in a large university did not rest until he had awakened the curiosity for the common-place in the minds of all his students. There is so much that is strange, startling, puzzling, wonderful in things we see every day. Such curiosity makes man a scientist. It can also make us learn to know and love the Bible. An alert mind will trip and stumble over the most common words and phrases in the Bible rather than glide over the verses with mechanical indifference. Awake, questioning, imaginative minds can redeem the lesson period from its sloth and dullness where class members passively listen to all the teacher says. A sponge only soaks up moisture, but a flint gives off sparks when struck by steel. The teacher may have the steel, but he is helpless with a bunch of sponges.

Then, too, we should not come to class with a selfish spirit. It is not, "What am I going to get out of the lesson," but "What can I share with my friends in exploring this lesson." One of the surprising secrets of the Christian fellowship is the more you share the more you get. That is certainly true of the lesson method of Bible study.

Now, if we sharpen our wits, come with alert, questioning minds, employ our imagination, and are eager to share our two-cent's worth, the matter of lesson preparation and lesson carry-over will take care of itself. We'll be interested enough to want to prepare for the class, or to follow a lesson up.

Tackling Difficult Texts

Take for example the oft-quoted proverb, "If thine enemy be hungry, give him bread to eat . . . for thou shalt heap coals of fire upon his head, and the Lord shall reward thee." (Proverbs 25:21, 22).

A few minutes thought will suggest a dozen questions: "Enemy? What enemy? Hungry under what circum-

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March 30, 1947

Palm Sunday

HOW THE LUTHERAN CHURCH RECEIVES ADULT MEMBERS

By Rev. Walter F. Forker, Harrisburg, Pa.
I Corinthians 1:4-9

● Program

Prelude: Use Hymn 278 PSB which tune will call forth the familiar words of the hymn for meditation.

Call to Worship: Read Mark 1:16-18. A voice speaking choir with Jesus' words in solo will be effective.

Hymn: "How Blessed" (287 PSB)

Leader:

I love the Church for through the Church
I have learned about my Lord.
I love the Church for through the Church
the truth has been enlarged and explained
for my understanding.
I love the Church because I have learned
how to serve my Lord through her.
I love the Church because she has brought
me to my Lord and has acquainted me
with God's salvation.

Scripture: Introduce the scripture with such words as these: "Let us open our hearts to God's Word as spoken through Paul in the First Chapter of I Corinthians beginning at the Fourth Verse."

Prayers. For group participation ask several people in advance of the meeting to offer prayers of a sentence or two in succession on the following themes:

1. For the soul of someone who has not known the salvation of God.
2. For divine inspiration that God may lead us to be the means to bring that soul to Christ.
3. For the pastor and the congregation that they may receive guidance in the means to lead that soul to an acquaintance with a personal Christ and the Living Word.

Hymn: "Blessed Saviour" (152 PSB)

Presentation of the Topic

A leader and several helpers may be used. The leader may present the several means for receiving members. Then he may ask the panel to tell what they know about each. They should all be coached beforehand what they are to say in response to the questions. Another person may be used to represent someone who knows nothing about the church and who desires to be acquainted with the means of receiving members.

The Offering. Make it a real part of the worship.

Hymn: "A Charge To Keep" (376 CSB)

Closing Prayer or Benediction

● The Topic

Through the Sacrament of Holy Baptism

The Lutheran Church receives adult members by Baptism. The Service for the Baptism of Infants is familiar to most of us. We have all been moved deeply at the sight of a little child receiving the Sacrament of Holy Baptism. But imagine the great thrill of the person who is acquainted with the saving power of God for the first time in his adult life. Last year our church received barely one member per congregation through adult baptism. Most of the members of our church have been received in infancy and are confirmed in adult life.

The people received by Baptism as adults have never been baptized before, because the Lutheran Church does not believe in rebaptizing anyone.

These are the people who have been completely outside the Church of Christ. Their parents neglected to bring them as infants to Christ in Baptism, or their baptism was omitted for some other reason.

When an adult receives Baptism, he or she takes the vows for himself or herself. There are no sponsors. The person is completely responsible for living up to the covenant of his Baptism even as is one who has been confirmed. When he is thus received into the Church, he has the same rights and privileges as any other adult member of the congregation who is in good standing.

Adult Baptism is properly preceded by instruction. We believe that a man's heart and soul must be won to Christ, but we do not stop there. We insist that a man's mind and intellect must also be won. He must be instructed in the Christian faith as set forth in Luther's Small Catechism, one of the major confessional writings of our church.

By the Historic Rite of Confirmation

The historic rite of Confirmation, like the Sacrament of Holy Baptism, is also a means by which the Lutheran Church receives adults into her membership. These are the only methods by which the Lutheran Church receives members who have never before made a Christian confession and been members of a Christian congregation (communion).

We usually think of Confirmation as being primarily for the youth of the congregation who have been baptized in infancy and have been brought up in the Church Schools (Sunday School, Vacation School, Catechetical School, Weekday School). Ordinarily that is true. In such cases Confirmation marks the formal close of the preliminary period of instruction. It does not mean graduation from Church School. It formally admits to all the spiritual privileges of the Church. The individual constitution of the congregation governs such matters as voting in congregational meetings and holding of office. However, Confirmation itself has nothing to do with the age of the person being confirmed. It may be and is administered to adults as well as youth.

Under what circumstances, then, is it administered to adults? When, hav-

ing been baptized in infancy, their subsequent instruction had been neglected, or having been brought up in some other communion, they need the instruction which properly precedes Confirmation. In this historic service the confirmand himself makes certain promises, and to him the Church extends certain privileges. He is thereby made a communicant member of the Church. He is authorized "to receive the Lord's Supper and to participate in all the spiritual privileges of the Church."

It is rather regrettable that the instruction for adults in preparation for Confirmation is often not as adequate as that for youth who are under instruction looking to the same end. The tendency among congregations preparing their youth for Confirmation is to lengthen the period of instruction. (There are still some congregations which have but a few weeks for this purpose, but there are a goodly number now who require three years of catechetical work preparatory to Confirmation.)

There is no single course of instruction, either for youth or adults, in universal use in the Church. Pastors use a variety of types of materials. Some have worked out their own courses of instruction. Nevertheless, the basis for it all is generally Luther's **Small Catechism**, whether the text itself or only its truth is used.

The purpose of this instruction is to make our people intelligent members of the Church. We must have a sound basis for our faith. We dare not allow religion to be a matter of feeling alone. It must include intellect, emotions and will. We must know what we believe and why. Religious convictions must be cultivated. We should be able to give a reason for the faith we hold.

While the number of youth confirmed annually—about 25,000 in the U. L. C. A. alone—in our churches is larger, Confirmation is the most approved method of receiving adults previously baptized into communicant membership in our Church. The number runs into the thousands annually. More important than the rite itself, however, is the instruction which should precede it. There is a growing tendency in our Church to make this instruction more thorough and geared to meet the practical needs of the modern adult. (Continued on Page 28)

PROGRAMS FOR YOUNG PEOPLE—Continued

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literally, but it can almost always be done by discerning understanding of the truths and by careful analysis of our own situation in the light of those truths.

Other books of the Bible were written or edited with the idea primarily of preserving happenings of interest, partly because they were connected with God's dealing with people, or for other reasons which the editor thought worth while.

When we study a book of the Bible, we should try to get the idea or ideas which it contains; their logical connection, if any; the reason why these ideas or events are of importance, so that they were written down and have survived all these many centuries; how they fit into our times or meet our personal problems, remembering that all we have in the Bible is there because in some way someone felt convinced that it contributes to the Glory of God and the upbuilding of right faith and life in His people.

Remember, too, that not all the words, or ideas, or books in the Bible are of equal value. Each has value in its place, but some are more fundamental than others. Some we could spare without loss. Others are basic, and if we did not have them, God would need to give in some other way the message they contain for our salvation.

Finally, read a book of the Bible like you would read any other book of similar character. The Bible books were written by men like ourselves, filled with the Spirit, eager to tell what great things God had done for them or which He led them to see, eager to have all share in the joy of His holiness and to have part with Him in the on-going glory of His Kingdom. As we catch their spirit and share with them in the Kingdom, more and more of the Bible will become clear to us. Its message will become more and more compelling. It will be sweet as honey to our taste, and more precious than fine gold. It will be a lantern to our pathway, strength in time of trouble, hope in sorrow, and rich love in our hearts.

● Suggestions

Spend some time in subsequent meetings arranging the books of the Bible according to their literary character.

Have the Luther League members each take a book and bring in an outline of it.

Have the pastor tell what are the big ideas (basic doctrines, he would call them) the Bible teaches.

Call attention to Dr. Sell's, "Bible Study By Books."

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another and the enjoyment of the presence of God. There are long views of the past and still longer ones of the future.

A Topic—Money

In a Bible I have, there is a section for topical study. In it more than 100 topics are arranged alphabetically, and the most important passages of Scripture indicated. The Topic "Money" is as follows:

Money

Uncoined—Genesis 13:2; 20:16; 24:35

Coined, first mentioned—Genesis 23:15, 16

The Jews Regulated—Leviticus 5:15; Numbers 3:45-51

Interest forbidden—Leviticus 25:37

Money-changing, a trade—Matthew 21:12; John 2:15

Tribute Money—Matthew 22:17-21

Money as Offerings—II Kings 12:7-9; Mark 12:41; Acts 4:37

Love of Money a root of all kinds of evil—1 Timothy 6:10

Briefly, on the topic "money"—the Bible says that other things than minted coin are money. That which is an exchange value is the same as money. Money was not always coined money, but the time came when it was an advantage to have coins. The valuation of the coins was publicly regulated by the priests who were the rulers of the Jews, for the Jewish commonwealth was regarded as a theocracy, that is, a nation ruled by God and not by men or by kings—quite different from our ideas of democracy, though leading to many of the same customs in the end.

Interest was forbidden. Money was purely a medium of exchange and was not to be hoarded or made a means of gain. Certain coins were required for certain uses, especially in connection with the temple worship, which led to the guild of money-changers who were usually in disrepute as racketeers.

Money was used to pay tribute, or taxes, and Jesus though protesting it, paid the tax as required.

Money may be used to make offerings to God in place of animals or other gifts in kind.

At the root of many kinds of evil among men is the love of money—greed. Freeing ourselves from that, we shall be able to serve God and one another purely and live in peace and harmony with one another.

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women of great faith and noble vision arose, influencing many.

IV. The Kingdom. I Samuel 7, II Samuel, I and II Kings, I and II Chronicles, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Hosea, Joel, Amos, Jonah, Micah, Habbakuk. This is the period in which the Jews lived as an independent nation. Tiring of the spasmodic rule of the Judges and subject to invasion from all sides, they demanded and got a King—Saul. For several centuries, beginning with the great events of David's reign and the magnificence of Solomon, first as one nation, then as two, the Jews occupied the Promised Land. They continually fell away from the worship of Jehovah and the ideals of the Prophets. There were many revolutions, changes of dynasty, and many prophets and poets calling the people this way and that. We would still not think much of the standard of living, and the endless squabbles were worse than labor conditions in America in the years following the World Wars. This, however, is the only period in which the Jews lived as an independent nation. Never before—and never since (except very briefly under the Maccabees a couple hundred years before Christ and about the same time after the end of the Old Testament).

VI. Captivity. Esther, Ezekiel, Daniel, Obadiah. When the Assyrians overcame Jerusalem, they took nearly all the people as prisoners of war to Babylon. They settled them far from home in a strange land. This was not quite as bad as the recent forced migrations in Europe have been. But it was bad enough, especially for a people who regarded their land as God's gift to them. Their condition in the new land was not bad according to standards of those days. It was a much more fertile land, pleasanter in many ways, and where the acme of ancient civilization existed. It was barbaric according to our standard tastes, but nevertheless magnificent. Most of them were settled on land and expected to support themselves while paying a high tribute from their products. Apart from that, as long as they made no disturbance, they were as well or better off than in their own home land. This becomes quite clear, when, in the next period, not by any means all, accepted the chance to return. It is something like the unpopularity of Zionism among the more prosperous Jews in America today.

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PROGRAMS FOR YOUNG PEOPLE—Continued

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Great prophets stirred the people and laid the foundations for the religious-political life which the people would follow until the days of Jesus Christ.

VII. The Return. Ezra, Nehemiah, Esther, Haggai, Zechariah, Malachi. Opportunity came to re-establish the nation as a subject people in the Home Land under Cyrus the Great who had conquered Babylonia and Assyria. Perhaps as a political measure to gratify some of the conquered, he made this gesture. In any case, the way was opened. He even provided many of the temple treasures, armed escorts, etc. A considerable number of the people returned, but not by any means all. Those who did return re-established the Temple worship and developed under the leadership of the scribes the intricate religious life with which we are partly familiar through Jesus' condemnation of it. Malachi closes some three centuries before Christ. Between the last book of the Old Testament and the first of the New, there is a gap of about four hundred years. This does not mean that nothing was written in those years. Much was written and we have much of it. However, those who made up the collection known now as the Old Testament considered that nothing later than Malachi had place in the collection—did nothing to further the ideal of God's Chosen people. Some of what we have is found in a collection called the Apocrypha. This is found in some Bibles printed in smaller type. It is included in the Roman Catholic Bible. It is of great value in helping us to understand the conditions under which Jesus lived and the roots of some of the controversies which led to Christianity. But it really does not further the ideal of the Chosen People.

VIII. The New Testament. The New Testament writings cover comparatively a very short period. Not more than 100 years. They are concerned with Jesus and with the Movement, now known as Christianity, which His Spirit developed among the Jews. Notice of its extension to Gentiles is made and certain letters are preserved—especially of Paul, an outstanding convert, who made Christianity a religion for all the world in contrast to the exclusiveness of Judaism. It might almost be said that the New Testament is the flower opening to all the world the treasures of Faith which had been planted in the root of Judaism.

Another Historical Approach

What has just been said is along the lines of traditional interpretation. Modern scholarship does not follow that at all. Careful study of the Bible, and other historical materials bearing on it has led modern scholars to see the Bible in a very different light. Without denying the main framework of Patriarchs, Egyptian slavery, Exodus, Establishment in Palestine, the Rise and Fall of the Two Kingdoms, Captivity and Return, they point out that the books of the Bible as they have come to us are not contemporary documents of the times they describe. If we would read the Scriptures in the light of the modern understanding of them, we ought to read in historical epochs like this:

None of the Bible as we have it is earlier in its present form than the time of the Kingdom—about 750 B. C. There are passages and quotations from much more ancient documents and traditions, but the present form is due to the literary activity, the interests of scribes, priests and prophets in edifying the people and establishing precedents and underlying authority for religious and political practices during a period of about seven hundred years just before Christ. They would classify the books of the Old Testament by historic periods something like this:

750-700 B.C.—Amos (probably the oldest book of the Bible that we have); Hosea, Isaiah 1-39; Micah, Nahum, Zephaniah

700-600 B.C.—Jeremiah, Habakkuk, Deuteronomy, I and II Samuel, Judges.

600-500 B.C.—I and II Kings, Obadiah, Ezekiel, Isaiah 40-50; Haggai, Zechariah, Lamentations, Ruth.

500-400 B.C.—Genesis, Exodus, Leviticus, Numbers, Joshua, Isaiah 51-60, Malachi, Psalms 1-72.

400-300 B.C.—Proverbs, Job, Psalms 73-89; Joel, Jonah.

300-200 B.C.—I and II Chronicles, Ezra, Nehemiah, Zechariah 9:14, Ecclesiastes, Esther.

200-100 B. C.—Daniel, Psalms 90-150.

Viewed in this way we find the Bible to be not a transcript of news reporting or movie-record made on the spot as our fathers were apt to think it was, but rather the mature musings over the history of the past related to the problems of the times of those who edited the books as we now find them. Spirit-moved men of God sought to trace the movements of God's Spirit in the hearts and lives

of men—the history of the People as it came to them in many records and traditions—and to make of it an intelligible and inspiring record. That they succeeded is evident, though at some points further study has shown that they distorted exact facts, or that the history as it came to them has suffered in transmission. The whole leads us so to regard our own past in Christianity and in America and to seek to trace the guidance of an All-Merciful God in the course of human history not only of one small people through whom came a great succession of Spiritfilled Prophets and the Greatest Teacher and Prophet of all time, our Saviour Jesus Christ, but of all peoples and races and nations, being led into the Communion of Saints in the Church of Jesus Christ. God's leading of His people did not end when John wrote Amen at the end of the Book of Revelation. It is for us, taking our cue from the great religious geniuses who gave us the Bible, to trace His Hand and His blessing in all history and in the path of our own individual lives. In so doing our Faith will grow strong and our love and consideration for all peoples will be enriched. We will be enabled to take our place in the long line of prophets and apostles, of martyrs and saints who praise His Name.

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stances? But if he is not hungry or thirsty? Or if he suffers otherwise? Will he ask for food from me? Or, putting myself in my enemy's shoes, what would my attitude be? And coals of fire? Why upon his head—to cause pain, to shame, or to cause burning, unforgettable thoughts? And why will God then reward me?"

You look at the verses before and after this passage to see if the context explains the passage. (It doesn't in this case.) Then you consult modern translations; Moffatt says: "For so you shall quench blazing passions." You reflect a moment on whose passions are meant and decide it applies to yourself as well as to your enemy. A whole new vista opens up. And you reflect further on what God's attitude is toward you and your enemy, and how important your enmity is to him. Now you are primed, not only for understanding and applying this proverb, but also for sharing it and discussing it with your friends in class.

● Questions for Discussion

1. What attitudes on the part of class members can wreck effective lesson study of the Bible?

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PROGRAMS FOR YOUNG PEOPLE =Continued

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2. What attitudes can make lesson study of the Bible interesting and stimulating?

3. What steps can any normal, literate person take in trying to understand a difficult passage in the Bible?

4. Try those steps on the following passage from Psalm 78: "Incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: which we have heard and known, and our fathers have told us. We will not hide them from their children."

● Quotes

"What terrifies me is not the man who tries to think when he gets inside the covers of the Bible, but the man who doesn't—good people who never bother with adding knowledge to their goodness, who mean so well and do not know what they mean."—Paul Scherer, "For We Have This Treasure," page 67.

"To follow a lesson series is the easiest possible way out of the curriculum difficulty. . . . It does, however, bring with it the serious problem of motivation—that is, how can we whip up sufficient interest in courses that come along as regularly as the seasons, and just as independently of the wishes of youth? So what?" comes all too close to being the reaction, spoken or unspoken, of many a youth when the spic-and-span quarterlies are distributed for the first time. If this indifference is to be overcome, heroic measures are needed. A carefully planned campaign is required, as detailed as any general ever laid out before an approaching battle. If all the teachers who are using a given quarterly will meet before each new quarter, they can plan a campaign of interest capturing. First of all, they themselves can become enthusiastic over the new area of study and its manifold possibilities. Then they can discuss ways and means of using that first Sunday for introducing class and quarterly to each other in a warm and hearty manner. They can help the class to see the quarter's work as a whole. They can throw out questions which whet interest. They can give true-false tests on the subject matter to be covered. They can show how the new area will gear helpfully into the lives of the young people. They can dangle before their eyes the interesting things to be done during the weeks ahead. "Well begun, half done" is perhaps the supreme rule for insuring profitable use of a lesson series." Nevvin C. Harner, *Youth Work in the Church*, pp. 109-10.

● Bible Readings

Nehemiah 8:1-8. "They read in the book distinctly and gave the sense, and caused them to understand the reading." For some people the Bible is holy because they cannot understand it. For Luther it became a power for life when he learned to understand and interpret it truly. Such should be our purpose, too.

Luke 4:16-20. This teacher came to his home town and read the lesson which he had selected, Isaiah 61:1, 2. He had everyone's attention and he had the good will of his audience. Yet they failed to accept Jesus' interpretation of the Scripture lesson. Their minds were closed. The Bible speaks to us when we come to it with open minds.

Acts 8:26-35. The eunuch was an intelligent man. He made use of spare moments travelling to read. He invested his time wisely when he chose to read Isaiah. And to his reading he brought an active inquiring mind. All that made him ready and eager for the interpretation which Philip could give him. So we may approach the Bible today.

I Timothy 4:12-16. Timothy was a young protege of the Apostle Paul. His training and his progress was under Paul's careful oversight. Paul emphasized the place of Scripture reading in Timothy's spiritual growth. Perhaps Paul is also making reference to the reading of Scripture lessons in the Christian fellowship. And others, who came into that fellowship with Timothy, profited from the young man's growing spiritual maturity. So may others profit from us.

Psalms 106:1-8. Like several other Psalms, this hymn turns back to the pages of Israel's

history. In that history the devout saw a lesson for their own time. The way God redeemed an unthankful people from bondage in Egypt encouraged the pious to hope for his help in new troubles. Even so, our study of the Bible can be related to our problems and strengthen our faith in meeting them.

Revelation 10:4-11. This is a strange passage. John was bidden to eat up a book which was sweet as honey, but left a bitter after taste. Eating that book meant assimilating it. God's work is bitter-sweet. In it are many things sweet and pleasing to us. But we should not reject at the same time bitter truths that search out the hidden corners of our hearts.

John 20:30, 31. If all that Jesus did were written in books, the world could hardly contain all the volumes. So speculated the writer of the last verse of Gospel of John. What we have in the Bible is only a part of God's truth and His activity in our world. But what we have is enough and what we read there was written for the saving of our souls.

For MARCH 30

(Continued from Page 25)

By Restoration of the Lapsed

All men are sinners and come short of the glory of God. A frank acknowledgement of this fact by our Church makes it possible for us to understand why many young people, and some older ones, too, drift away from the Church after Confirmation. When a confirmed member of the Church fails to commune at least once in a given year, he is no longer reported as a communicant member. (Such information is given annually to the Synod by the pastor in a report called the Parochial Report and is later printed in the Minutes of Synod.) Some congregations follow the rule that a person who has not communed in three years and who has not shown any interest in, or provided any support for, the Church, is considered one whose membership has lapsed.

This is a fertile field for evangelistic activity in the congregation. It is especially suitable that young people should be interested in the young who have lapsed. The difference between the confirmed membership roll and the communicant membership in a given year will give you the number of lapsed members your congregation has. A fruitful way of checking on the interest and activity of the youthful confirmed members is to have an annual check by classes on the part of those who remain faithful to their vows and active in church membership.

A special order is provided by the Church for use in publicly restoring to membership one whose membership in the Church has lapsed. See the Book of Occasional Services, page 181. This, however, is not a repetition of Confirmation. It is a simple order in which the lapsed simply states before the congregation his earnest intention to use his privileges and to discharge his responsibilities as a member of the Church.

By Letter of Transfer

This method of receiving members does not add to the total strength of the Church. It is simply a matter of moving from the membership of one congregation within a communion to another congregation of the same communion, the chief reason for such transferring being the moving of one's residence or marriage. A Letter of Transfer is properly granted only to one who is "in good standing" in a congregation.

Letters of Transfer are generally granted only to those removing from one congregation of a communion to another of the same communion. Some get around this technically by granting a Letter of Dismissal to some other Christian congregation. Some Lutheran pastors receive such persons on the strength of such a letter but provide them with some additional instruction in the Christian faith as held by the Lutheran Church. Others graciously accept the Letter of Dismissal but recommend that the persons to be received be Confirmed after instruction.

When a pastor is confronted with one from another communion who wishes to become a Lutheran and who cannot furnish either a Letter of Dismissal or a Letter of Transfer, he doubtless will assure himself of the faith of the applicant by providing adequate instruction and confirming such a person. Then he will courteously inform the pastor of the congregation with which the person had been connected so that his name may be removed from the other roll.

● Thought Starters

1. When will adults be received into membership in your church? How?
2. Is there a person (or more) of your own age-group on whom you may work to bring to membership in the Church at that season?
3. How many persons of your own age-group have membership which has lapsed?
4. How do you proceed to find out this information?
5. What can you do to help restore some of these persons to active membership?
6. What method of receiving persons from other Christian congregations does your pastor employ?
7. What type of instruction and for what duration is instruction for adults given in your church?
8. Why is it so significant when adults are brought to Baptism?
9. Is there any public way of receiving Lutherans by Letter of Transfer from a sister congregation?
10. How important is instruction of adults for church membership?

● Bible Readings

Exodus 20:1-17. These verses include the ten commandments which are the beginning of our instruction in salvation, because the law must first convict us of our sins.

I John 4:1-15. What are we to believe as Christians? Let John tell you in this passage.

(Continued on Page 29)

Programs For Young People—Continued

For MARCH 30

(Continued from Page 28)

Matthew 6:5-15. Do you want to learn the means to effective prayers that receive answers? Here are a few suggestions.

Romans 6:1-10. Life is preceded by death—by the death of sin.

I Corinthians 11:17-34. A good lesson on how to be a good church member.

II Timothy 2:1-16. An inspiring message on gaining God's approval of our lives.

II Timothy 4:1-8. Reasons why we must be careful to fortify ourselves with the Gospel of Jesus Christ.

LET'S GO PLACES

(Continued from Page 12)

D—Folk Game—Skip to My Lou

The evening would not be complete without an American folk game. The one that we suggest is less boisterous than most, but full of rhythm. It is "Skip to my Lou." The words and music for it can be found in any collection of folk games and dances.

The players choose partners and form a large circle facing toward the center. An extra player is without a partner on the inside of the circle. The whole group sings and keeps time to the music by clapping. The extra player skips around the circle and steals someone's partner; then continues skipping entirely around the circle, back to her place. The player left without a partner must start skipping around and steal a partner from someone else, and so on. If a player is not alert, and does not notice when his partner is stolen, the group wakes him up by singing, "Stand there, you greeny, you" or "Hurry up slowpoke, do, oh, do." Some of the other verses commonly used are:

1. My girl's gone, and I'm going, too.
2. I'll get another one, prettier'n you.
3. That boy wears a number ten shoe.
4. Little red wagon painted blue.
5. Flies in the sugar bowl, shoo, shoo, shoo.
6. Gone again, now what'll I do?
7. I love a little girl dressed in blue.

Very often the players will originate verses of their own which fit certain situations in their group, and adds interest to the game.

E—Story Game—The King With a Terrible Temper

Divide the players into five groups. This may be done quickly by lining up all players in a single line and having them count off by five's. All the one's will be in the first group, the two's in the second, and so on. Each group will respond with appropriate

response when its cue is given in the reading or telling of the story.

CUE

Characters	Response
1. The King	G-r-r-r-r
2. Fat Daughter	Ker-plunk
3. Thin Daughter	Whistle
4. Beautiful Daughter	A-a-a-ah
5. Handsome Prince	A-ha
6. Galloping Horse	All make galloping noise with feet

THE STORY

In a foreign country there once lived a king with a terrible temper. (G-r-r) He had three daughters. The eldest one was very fat (ker-plunk); the second one was very thin (whistle); and the youngest was very beautiful (a-a-ah).

Now in a nearby kingdom there lived a handsome prince (a-ha). One day he came to the palace of the king with a terrible temper (gr-r-r). "I have come," he said, "to seek a wife among your three daughters" (ker-plunk, whistle, a-a-ah). First he was presented to the eldest and, well, the heaviest daughter (ker-plunk). "She would eat too much," said the handsome prince (a-ha). Then he was presented to the daughter who was very thin (whistle). She did not suit him either, so he said, "I heard that you had a young and beautiful daughter" (a-a-ah). This displeased the king with a terrible temper (g-r-r). Said he, "You cannot rob my nursery for a bride!" "Well," was the reply, "I cannot love your oldest daughter (ker-plunk), and I cannot love your thin daughter (whistle)."

Just then on the stairway appeared the youngest and most beautiful daughter (a-a-ah). Rapture filled the heart of the handsome prince (a-ha) and he cried, "I will take your youngest daughter (a-a-ah)." His words greatly angered the king with a terrible temper (g-r-r). "Call out the guards," he shouted, "and cast out this young upstart of a prince (a-ha). But the young lover seized in his arms the beautiful princess (a-a-ah). Out of the door he rushed. He quickly mounted his horse, and soon all that could be seen of the handsome prince (a-ha), the beautiful princess (a-a-ah) and the galloping horse (noise with feet) was a cloud of dust in the distance.

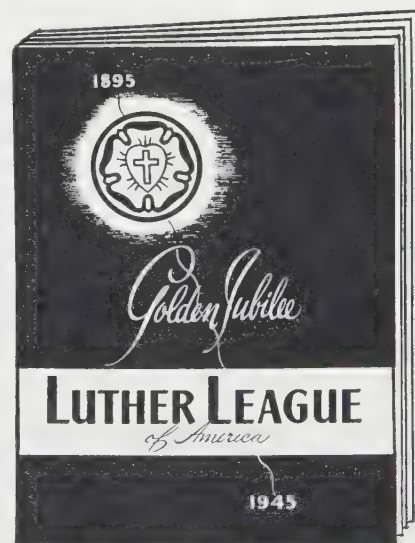
So to an end comes the romantic story of the king with a terrible temper, (g-r-r), his fat daughter (ker-plunk), his lean daughter (whistle), his youngest and most beautiful daughter (a-a-ah), and the handsome prince (a-ha) with the galloping horse (noise with feet).

F—Closing Song Period and Devotions

At this point refreshments should be served and the party is ready to go into its final stage.

Since it is almost always hard for the group to become quiet and ready for devotions, special plans should be made for the transition to be natural and complete. There is no better way to do this than through properly selected songs. Use as many songs of other nations as is wise, but start with the type that is on the play level ("Allouette"—French) and gradually lead the group to first the quiet folk tunes ("Drink to Me Only"—English and "Old Black Joe"), and then to the devotional songs. If a leader is willing to spend some time in choosing his songs, a group that is in a most hilarious mood can be led into a spirit of reverence in ten or fifteen minutes.

The devotional leader may then take over and can feel that the group is ready for its spiritual food. The devotions should be short and should stress World Brotherhood. The party should end with a Friendship Circle—arms folded across in front and hands clasping the hands of the person on each side—and the group may sing the Scotch song "Auld Lang Syne" finally closing by praying the Lord's Prayer.



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	Apportionment		Youth Sunday Offering	Special Gifts Fund	Missionary		Anniversary Fund	
	Quota	Paid			Quota	Paid	Quota	Paid
Northern California .	\$200.00				\$45.00		\$125.00	\$113.30
Southern California .	190.00				100.00		200.00	200.00
Canada	850.00				430.00		1100.00 (12)	1312.70
Columbia District ..	90.00				45.00		100.00	16.29
Connecticut	120.00				45.00		225.00	39.25
Florida	105.00				55.00		200.00	37.68
Georgia-Alabama ...	255.00			\$13.00	125.00		325.00 (1)	360.06
Illinois	660.00		\$ 12.34		315.00		900.00 (7)	988.25
Indiana	375.00				190.00		425.00	314.17
Iowa	550.00				275.00		475.00 (11)	475.00
Kansas	260.00				130.00		500.00	434.36
Kentucky-Tennessee .	225.00				115.00		250.00 (10)	250.00
Manitoba	75.00		34.20		40.00			102.50
Maryland	900.00			†	450.00		975.00 (8)	978.00
Michigan	315.00				160.00		325.00	227.45
Midwest	390.00				210.00		575.00	382.62
Minnesota	315.00				200.00		575.00	200.00
Mississippi	35.00				25.00		75.00	60.78
Montana	50.00				20.00		75.00	
Nebraska	250.00				125.00		350.00	100.00
New Jersey	525.00				260.00		775.00 (4)	900.57
New York	980.00		6.61	24.00	525.00	177.49	1200.00 (6)	1292.13
North Carolina	2100.00				1000.00		2950.00	1746.04
Ohio	1095.00		64.10		700.00	80.48	1500.00	997.83
Pacific-Northwest ..	90.00				45.00		100.00	
Central Penna.	910.00				500.00	4.00	1900.00	1350.00
Ministerium	2800.00 *		13.08	20.00	1400.00	8.25	4450.00	3319.67
Pittsburgh	900.00			10.00	520.00		1250.00	855.80
Rocky Mountain ...	75.00				40.00		75.00 (5)	124.85
South Carolina	900.00		83.06		275.00		1150.00 (9)	1231.09
Texas	225.00				120.00		175.00 (3)	255.85
Virginia	690.00				345.00		1050.00 (2)	1093.03
West Virginia	120.00				75.00		175.00	153.00
Wisconsin	330.00 †				180.00		500.00	280.00
Alberta, Canada ...								
Puerto Rico								80.00
British Guiana								
South Sask., Canada								
Nova Scotia								3.00

* Paid \$417.57 toward 1946 Dues. Total for '46 \$840.18

† Paid \$ 15.00 toward 1946 Dues. Completed Quota of \$125.00

‡ Maryland exceeded its Sustaining Membership Quota for 1946 having paid a total of \$263.25 (Quota \$250.00)

The Special Gifts Fund

Established by the Golden Jubilee Convention of the Luther League of America as a supplementary source of support for extending and maintaining its program. Designed especially for use by the friends of youth throughout the Church and League units willing and able to "go the second mile" in support. It became effective January 1, 1947.

It is suggested that **Special Gifts** in the amount of \$5 or more be made by friends of the League and League units.

Memorial Gifts are to be in the amount of \$10 or more.

The new plan calls for giving no quotas to Synodical and State Leagues, but it is hoped that they will continue to seek-out interested supporters for an extending program.

No Foolin' APRIL 1st!



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25 copies	16.00	4.50
50 copies	30.00	8.00

LUTHER LEAGUE TOPIC STUDIES—SECOND QUARTER—1947

INTERMEDIATE

APRIL

What is the Meaning of . . .

- 6—Easter
John 20:1-10
- 13—The Chalice, The Patton,
The Fair Linen
Deuteronomy 27:5-8
- 20—The Different Colors on the Altar
Exodus 35:20-26
- 27—The Lamb, The Dove, The Lion
John 1:29; Matthew 3:16

MAY

- 4—Life Service Day
- 11—One Who Really Cares (Mother)
Proverbs 31:27, 28
- 18—Where Am I In This Picture (LWA)
Matthew 25:34-46
- 25—I Have No Other Plan (Pentecost)
Acts 2:37-43

JUNE

Are There . . .

- 1—People We Ought To Stay
Away From?
Matthew 9:10-13
- 8—Places We Ought Not Go?
Proverbs 4:14, 15
- 15—Other Youth Organizations?
Acts 2:41-47
- 22—Truths in the Stars?
Isaiah 47:10-15
- *29—Do You Know a Deaconess?
Romans 16:1, 2

SENIOR

APRIL

Going His Way

- 6—Out of the Tomb
John 20:1-10
- 13—Day by Day
I John 2:6
- 20—As Faith Blazers
Ephesians 3:12, 13
- *27—Why Go To College? Where?
Proverbs 23:12, 23

MAY

Red Letter Days

- 4—Life Service Day
- 11—In Mother's Life
II Timothy 1:5
- 18—For Lutherans Around the World
Mark 4:26-29
- 25—The Church Has a Birthday
Acts 2:1-13

JUNE

The Company We Keep

- 1—Choosing Good Friends
I Samuel 18:1-4
- 8—What's Good on a Date
Proverbs 6:20-23
- 15—If of a Different Church
Philippians 4:1, 2
- 22—The Kind of a Girl I Want To Marry
Proverbs 31:10-31
- 29—The Kind of a Man I Want To Marry
II Peter 3:14

YOUNG PEOPLE

APRIL

- * 6—Why Is Easter Earth's Gladdest Day?
Matthew 28:1-10

The Lutheran Church and Higher Education

- 13—Why Does The Church Have Colleges?
Deuteronomy 6:1-9
- 20—The Lutheran Student on the Non-Lutheran Campus
I Corinthians 2:14:16
- *27—About Other Lutheran Youth Groups
John 10:14-16

MAY

Special Themes for Special Days

- 4—Life Service Day
- 11—The Mother We Can't Forget
(Mother's Day)
Luke 1:26-45
- 18—Chastened But Not Destroyed
(Lutheran World Action Day)
I Peter 2:19-25
- 25—Ours a Church of Many Tongues
(Whitsunday)
Acts 2:1-12

JUNE

Marriage in the Modern Manner

- 1—When Husband and Wife Work
Proverbs 31:10-31
- 8—Wisely Spending Family Funds
Acts 4:32
- 15—Planning for Parenthood
Genesis 17:1-8, 15, 16: 21:1-4
- 22—Keeping Romance in Marriage
Ephesians 5:22, 23
- 29—Making Our Home Christian
Luke 2:40-52

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(Continued from Page 20)

For the leaders of our church that they may inspire us all to great action.

The Offering: Since this topic has to do with the Program of Evangelism we may wish to give our offering to the Church Council for the purchase of tracts for use in a congregational program of evangelism.

Solo: Having to do with some part of the appeal to bring in outsiders.
Presentation of the Topic: (See article "Bringing Them In" and other materials.)

Discussion: The group should discuss together some definite plans for bringing others into the church. This topic will be discussed during the Lenten season which has one of its points of emphasis, "Winning Others." What can we do to enlist the other half?

Social Hour

For additional material write the following:

York 16, N. Y.

"How to Know God's Word and Become a Church Member"

"Moving a Rose Bush"

"On Returning to Religion"

"But It Is True"

"You Could If You Would"

"Why You Should Go to Church"

"We Lutherans"

Parish and Church School Board, The Rev. William S. Avery,
Enlistment Secretary, 1228 Spruce St., Philadelphia 7, Pa., for
materials describing the "Ambassadors for Christ" program
and other materials on Evangelism in the Sunday School.

From "The Luther League Review"

September, 1946, "150,000 Young People Leave Church"

October, 1946, "We Have a Story To Tell"

February, 1947. "Churches for the Unchurched"

March, 1947, "How the Lutheran Church Receives Adult

(Copies available at 15 cents each from Luther League of America, 1228 Spruce Street, Suite 405, Philadelphia 7, Pa.)

Additional materials dealing with child delinquency, the divorce problem, and other such factors in which there is a comparison between members within the church and those without may be discovered by members of the Young Adult Group in materials at hand.

(Continued from Page 3)

Following the marriage blessing and Communion (if desired), the prayers are said. The marriage prayer is most beautiful. It deserves to be handsomely printed and hung in the home of the newly-weds, for it summarizes the entire wedding service. The first petition is, "Grant them grace to live therein (the holy estate of Matrimony) according to Thy Holy Word". Here the Church prays that your marriage may fulfill the purposes God has for marriage. This petition refers to the three Scripture passages given near the beginning of the service. The next petition is "strengthen them in constant fidelity and true affection toward each other". You will need help from God to live up to the solemn vows taken, vows of life-long fidelity and loyalty. Each of you will need strength to love, comfort, honor and keep your spouse in the years ahead. You are praying, "God help me to be true to him (to her), to keep my promises, and to discharge my duties."

The third petition refers to the paragraph in the service which begins, "And although by reason of sin many a cross is laid thereon", for the petition is, "Sustain and defend them

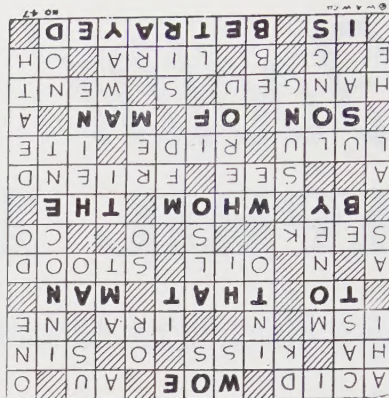
amidst all trials and temptations". From former discussion we know that marriage brings trials and temptations. When things go wrong, there will be the temptation to give it up and confess failure. You may even grow tired of each other. You may be tempted to flirt with infidelity, because you want a little variety. The cross does get heavy at times. The responsibilities of marriage are not always pleasant, especially when they continue year after year without relief. There is deep meaning in these words, "sustain and defend".

The last petition tells how married life can be successful: "Help them so to pass through this world in faith toward Thee, in communion with Thy Holy Church, and in loving service one of the other. . . ." The basis of a successful married life is faith in God. The absence of faith in God is the root of all unhappiness and of its result, divorce. This faith in God is developed in the fellowship and nurture of the church. Today our country's divorce average is one in every five marriages while only one in sixty results in divorce when religion is a major factor. A church-going family has the best chances for success. This faith in turn is expressed in loving service to each other. Marriages would be

happier if each, husband and wife, would stop nursing personal grievances and would seek to serve by asking himself or herself, "What can I do to help, to please, to make her (or him) happy?" If the newly married couple will practice and develop these three attitudes, the petition of the prayer will be realized—they will enjoy forever the Father's heavenly benediction.

The wedding party and the congregation of friends join in praying together the Lord's Prayer. The whole assembly is thus joined together in praying the perfect prayer of Jesus. The perfect prayer gives the wedding a perfect ending. But not yet—God has a last word, and it is a word of blessing: "The Lord bless you and keep you".

After the "Amen" of the Benediction, the couple rises from their knees. The recessional music makes the glad wedding bells ring loudly. The groom may then kiss his bride. The recessional march down the center aisle begins. Many faces beam with happiness on their behalf. Rice and confetti . . . Many kisses . . . Plenty of snapshots! So, they're married now! Yes, but for how long? That will be the question for next month's article.



PUZZLE

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405 Muhlenberg Building

1228 Spruce Street

Philadelphia 7, Penna.

An
Inexpensive
Gift

EASTER BOOK MARKS

SOLID COPPER—HAMMERED BY HAND

Illustration shows book-clip to match and the method of attaching to book. Fine grade of silk cord is used for connecting the book-mark and clip. The book-mark is hammered by hand on edges and is made from solid copper, burnished and lacquered.

EACH BOOK-MARK IS MOUNTED IN A SPECIALLY
DESIGNED EASTER FOLDER

35 Cents Each or Three for \$1.00

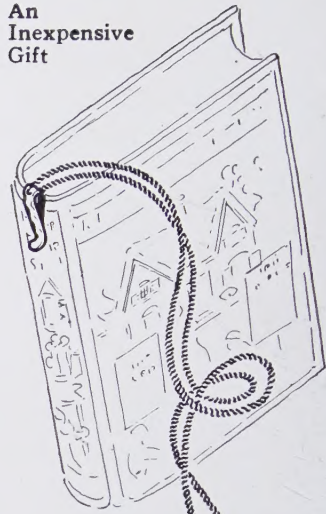


Illustration is
Design No. 100

BIBLE BOOK MARK

Cross With Luther League Emblem

ILLUSTRATED BELOW

THIS BOOK MARK

is very nice to place in Easter Flowers for sick and shut-in folks. Name of Church can be written on reverse side.

A TIMELY EASTER GIFT

Heavy, Special Finish Cardboard, with Luther League Emblem in Blue Ink.

Sample Cheerfully Sent on Receipt of a 3 Cent Stamp for Postage.



THIS BOOK MARK

is very nice to give to each person attending your Easter Sunrise Service or some other special Easter service.

A SPLENDID SOUVENIR

85 Cents Per 100
POSTPAID 100

Cash MUST Accompany
Order

(No less than 100 sold)

Illustration Shows Actual Size of the Book Mark

Trinity Lutheran Church
COLUMBUS, OHIO

For 75 cents additional (minimum charge) we will print your CHURCH OR YOUR LEAGUE'S NAME on reverse side, any quantity up to 200. Additional hundreds, 20 cents per hundred.

The Luther Press

Everything in Luther League Supplies

429-437 HERR STREET
HARRISBURG, PENNSYLVANIA